

A SERMON PREA-  
CHED AT CHEANIES THE  
14. of September, 1585. at the buriall of the right  
Honourable the Earle of Bedford, by  
Thomas Sparke Doctor of  
Diuinitie.



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TO THE RIGHT HONORABLE, ARTHVR LORD GRAY OF WILTON, KNIGHT OF THE NOBLE *order of the Garter, his very good Lord and Patrone:*  
*Thomas Sparke wisheth the encrease of all good spirituall graces, with health, wealth, and true honor to Gods glory, and his owne full contentation and comfort.*



Ince the preaching of this funerall sermon following (right Honourable) I haue been earnestly vrged, & entreated both by wordes and letters of good brethren to commit the same to writing, and so to the print. And in deede their dealing with mee therein hath beene so effectuell, that, though I had rather preach ten sermons, than pen one, and haue alwayes hitherto beene very hard, considering the multitudes of bookes already published, to bee intreated to publish any of my poore labors, yet in this, loe, I am ouercommed. And truely amongst diuers other reasons moouing mee to yeeld hereunto, this hath not bin one of the wekest, that therby not only they which heard mee preach it might for that present haue so noble an example both of sincere religion, and holy life sounded in their eares, but also both

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they and others at their pleasure might haue the same laide downe before their eies, to the stirring vp and prouoking them, the rather by consideration of the doctrine set downe in this sermon, to imitate and followe the same. For seeing it hath pleased our God (no doubt of great mercy to him) thus, as hee hath, to take him in peace from vs, that wee cannot any longer enioy him liuing amongst vs as hee hath done, yet by this and such like meanes after a sort (I hope) to the good of many he shall liue still. Nay I am out of doubt of it, that as his death was precious in the eyes of the Lord, so he shalbe had in euerlasting remembrance, & his name shal neuer be put out. In the meane time it is greatly to be wished, that we, whom he hath left behind, woulde take occasion by this his taking from vs to learne that, which heauen therby we haue iust occasion giuen vs of the Lorde to learne, which is, to feare that the Lord is in preparing some great scourge for vs for our great vnthankfulnes after so many benefites both heauenly and earthly a long time bestowed vppon vs, in that hee beginneth thus to gleane from vs (least they shoulde see to their grieve the euils to come) such deare seruants of his: and thereby also to take occasion to repent, and to turne vnto the Lord vnfeynedly, that so hee may turne the deserved

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ued euill day from vs. For in the 3. of *Eſay*. 3.  
for the like finnes and transgreſſions of the  
people, as are amongſt vs the Lord threatneth,  
that euen therefore hee woulde take away  
the honourable and wiſe counſeller. And yet  
notwithſtanding this plaine warning after-  
ward the Prophet cōplaineth thus, The righ-  
teous periſh, and no man conſidereth it in  
his heart: and mercifull men are taken away,  
and no man vnderſtandeth, that the righ-  
teous is taken away from the euill to come, *chap.*  
*57.1.* And I feare though the Lord hath not  
barely threatned, but in deede hath taken a-  
way from vs an Honourable and wiſe Coun-  
ſeller, in that this worthie Earle of Bedford is  
nowe dead and buried, that yet moſt iuſtly  
the Prophetes complaint may bee renewed  
amongeſt vs. God of his mercy therefore  
giue vs grace better to conſider thereof e-  
uery one of vs, that wee may finde out  
the Lordes counſell therein: and ſo take  
occaſion, by an effectuall and vniuerſall  
turning vnto the Lorde to preuent the euill  
thereby, and by ſuch other like examples  
threatned to come vpon vs. It may bee  
that the enuious and malicious' papift ( who  
alwayes gathereth poyſon thence, from  
whence hee ſhoulde and might, if hee had  
the grace, gather honie ) will not ſicke to  
thinke



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thinke and say also, that God hath taken him away, as he hath, & his three sonnes with him in his anger and displeasure towards him and his house. But whosoever considereth the doctrine set downe in this sermon, they al liuing & dying in the Lord, and in her maiesties loyall and faithfull obedience, as they did, hee shall bee enforced to confesse that (by what meanes, or by what kind of sickenes so euer they parted hence) they died in the fauour of God: & who so weigheth further, that it is the Lords propertie to beginne euen at his owne house, thereby to woorke a greater terrour in others, and withall foreseeeth what heauie plagues, and miserable dayes our finnes daily cry and call for, he cannot chuse but see, that the Lorde herein hath shewed a marueilous great mercy to him, and to those of his house. Truly by occasion hereof rather (to the astonishment of al papists, who obey not the gospel of God) we may say with *Pet. i. epi. 4. 17*. The time is come that iudgement must beginne at the house of God. If it first beginne at vs, what shall the ende bee of them, that obey not the gospel of god? But (to leaue this noble Earle & his sonnes in the hands of the Lord in blessed rest & peace, and these malicious papists to themselves as men in whom their sinne of spirituall whooredome with the garish & Babylonical harlot

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harlot is growen to such rottennes in their bones, that there is small hope, or rather none at all of their recovery, such is the iudgement of God vpon them, because light is come into the worlde, and yet they loue darkenes more than light) concerning this sermon following (right Honourable) it may be in perusing of it you will find some difference in it, from that which you heard. In words it cannot bee but there is, because I had takē but short notes before, and it is impossible for me to call to remembrance the very wordes, wherein I vttered it. But as for matter I am sure you will perceiue it is all one with the other, and in wordes too, as neere as memorie coulde well serue to call them to mind. In deede because then when I preached it in diuers points I was enforced (as I thinke you might well perceiue) through the shortnes of time left & allotted mee, but summarily to touch many thinges, that more at large I had purposed to haue prosecuted, and therefore perhaps then was the obscurer, I haue heare in this according to my ful purpose and premeditation then set thē downe, whereby it groweth to bee somewhat longer nowe, than it was then. The hardnes and vnpleasantnes of the stile I must desire your Honour, and all others to beare withall. For (as you know) my manner is not at any time to studie for

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wordes, but for matter. Which so I deliuer in such wordes as I may be vnderstood of them that heare mee, I care for no more. For the thing only that I alwaies seeke, is to edifie the that heare me with as good and necessary doctrine as I can. As for glorioulnesse of words & pleasant and delicate speach I thinke it becometh the philosophers chaire, but not the pulpit. For I finde, that *Paul* hath writte, that hee was not sent to preach the Gospel with wisdom of woordes, least the crosse of Christ shoulde bee made of none effect, *1. Cor. 1. 17*. And therefore when he came among them hee saith hee came not with excellencie of wordes, or of wisdom, shewing ynto them the testimonie of God. For he esteemed not to know any thing among the, saue only Iesus Christ, and him crucified, *1. Cor. 2. 1, 2*. Sometimes there are some sentences of the doctors and auncient fathers interlaced, but they are not by me at any time alleged as though their testimonie or iudgement were a sufficient argument to grounde a trueth vpon. For all trueth must haue and hath his sufficient warrant from the canonicall Scriptures, and hauing so, it is a trueth though al the doctors and fathers shoulde gaine-say it. I onely therefore bring them in as witnesses of the trueth in their tymes receiued, partly to shew the  
popish



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popish vaine bragge of antiquitie in these pointes, and partlie to beate them from their errours with their owne weapons. Howbeit herein I haue been very sparing, though indeede I might haue beene in the citing of them very plentifull, they are so full of excellent sentences to the same endes and purposes, for the which these fewe out of them were alleadged. Nowe my reasons that moue mee to bee so bolde, as to make this Sermon appeare againe after this sorte vnder your Lordshippes protection, making my choise of you to dedicate it vnto, are these: First I am perswaded that you were a principall meanes, that I was occasioned first to conceiue and preach it. Secondly, you are the man, to whom among all other and aboue all other I am most bound for your manifolde kindnesse diuersly shewed vnto me: and therefore hee that may most iustly challenge all dutifulnesse, and tokens of thankfulnessse, which lie in my poore power to shewe: amongst which I beseech you accept this as one, though it bee but a small one. Thirde I knowe suche is your sincere affection to the trueth of doctrine therein contained, and suche was your vnfayned loue and affection to-wardes him,

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him, whose memoriall it still reuiueth: that as you took pleasure in hearing of it once, so you wil delight your selfe in reading & perusing of it often. Which reasons considered I hope you will beare with my boldnes herein, and others I trust, whosoeuer they be, will approue of this my so doing. And therefore beseeching the Lorde of his mercye long to preferue you, and your vertuous and good wife my very good Ladie with all your children in health, all true honour and prosperity, I cease from any farther troubling of your Honor at this time. At Bletchley the

25. of September,

1585

*Your honours alwaies to commaund,*  
THOMAS SPARKE.

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*Text. Apocal. 14. 13.*

I heard a voice from heauen saying vnto me, write : Blessed are they that die in the Lorde thencefoorth: euen so saith the spirit that they rest from their labours , and their workes accompany them.

**T**his present occasion considered (right honorable & dearly beloued in our Lord and Sauioꝝ Iesus) this portion of Scripture offereth most fit & necessary matter, both to me to speak of, & to you to heare. If or (as you may well perceiue) herein is set down, what the state and condition of al those is, that die in the Lord, yea immediatly vpon that their death. Of which number (I hope) all you here present are fully persuaded, this honorable person, whose funerall day here this is, was one. And the more reuerently both to moue me to speake thereof, and to prouoke you all the more attentiuely to listen to that which is therein auouched, we are to wey y that which herein is set down is a proposition or assertion not first deuised, vttered, and recoꝝded by the will & wit of man, but which came down from heauen, left in wꝛiting thus vnto vs by expresse and special commandement from thence, confirmed also to be most true by the assent and approbation of the holy Ghost. & or Iohn the beloued disciple of Iesus Christ, & a faithful witness testifieth vnto vs, that he heard a voice from  
heauen

The certainty of the truth in this scripture contained noted to breed attention & obedience thereto.



heauen commaunding him to write it, & also hee  
 telleth vs, that this heauenly voice had no sooner  
 tolde him, that the thing which hee should write  
 was this, Blessed are they that dy in the Lorde  
 thencefoorth, but that the spirit said yea vnto it,  
 adding further, that such rest from their labors,  
 and that the workes of such accompany them.  
 Wherefore in the feare of God, we are al of vs so  
 to consider of the matter taught vs in this pro-  
 position, as of matter most weighty, most certain  
 & true. For if Iohn himself had left it in writing  
 but by the ordinarie direction of his Apostolike  
 spirite, wee ought not at all to haue doubted,  
 either of the necessarines, or certainty therof.  
 For euen thereby both hee and all the rest of his  
 fellowes writers of the canonicall Scriptures  
 were euer preserved in their writings both  
 from all erring in their writings, and also from  
 committing vnto writing any needlesse or un-  
 profitable thing. How much lesse, it being (as  
 you haue heard) most earnestly affirmed, and  
 by most inuincible authority confirmed and  
 strengthened, may we doubt of anything taught  
 vs in this heauenly oracle? Out of all doubt e-  
 uen hereby we are, to begin with al, all of vs fast  
 bound most readily to beleue euerie thing to be  
 most certainly true, which herein is taught,  
 whatsoeuer wee haue thought heretofore, or  
 fleshe and bloode can say to the contrarie hereaf-  
 ter

ter : otherwise most gracelessly wee shoulde call into question, whether there bee trueth or no in a most vehement asseueration of the almighty, which once to doe were blasphemie.

The scope and drift, that our most wise and louing God had in causing these words to be registred, and recorded in this booke after this sort, to the eternall consolation of his, considered, wee shall euen thereby perceiue, that it was not without very great cause, why euen thus they were set downe. For it appeareth in certaine chapters befoze this, whereof these wordes are a part, that it was reuealed vnto Iohn, how Antichrist shoulde come, growe, and flourish in his kingdome to the ecclypsing of the trueth maruelously. Wherefoze in this chapter (as our very aduersaries are compelled to confesse) to his comfort, and the farther consolation of the church, the Lorde vouchsafeth to reueale vnto him the fall of Antichrist and the manner howe in this sorte, first in causing him to see an Angell flie in the middell of heauen, hauing an everlasting Gospell to preach vnto them, that dwell on the earth, to euerie Nation, Kindred, Tounge and People, saying with a lowde voice, Feare God, & giue glorie to him, for the houre of his iudgement is come, worship him that made heauē

The scope  
occasion  
and other  
circum-  
stances  
thereof.

and



and earth, the Sea & the fountaines of waters: and then in causing him to see another Angell following, saying, It is fallen, it is fallen, Babylon the great citie. For she made all nations to drinke of the wine of the wrath of her fornication: and thirdly in causing him to see and heare a thirde Angell following the other two, saying with a loude voice: If any man worshippe the beast and his image, and receiue his marke in his forehead, or hand, the same shall drinke of the wine of the wrath of God, yea of the pure wine, which is powred into the cup of his wrath, and he shall bee tormented in fire and brimstone before the holy Angels, and before the lambe, and the smoke of their torment shal ascend euermore: and they shall haue no rest day nor night which worship the beast, and his image, and whosoever receiueth the Print of his name. Wherein in effect is shewed (as it is also written 2. Thes. 2.) that after Antichrist shall haue shewed himself in his ful, then yet, when God shall see it time, that he would by the spirit of his mouth, that is, by the effectuall preaching againe of the Gospell (which Antichrist had smothered) bring him to a desperate consumption. Which once being brought to passe of the great mercie of the Lord towards his church by this light the so come into the world, & shining therein, the Lord teacheth here by the voice of the 3. Angel that as many as be



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he desirous to escape eternall damnation should  
in any case so separate themselves from Anti-  
christ & his religion, that neither in forehead nor  
hand they bear his mark, that is, that neither open-  
ly nor secretly they be any longer fauozers of  
him and his abominations. And this more  
plainely after chap. 18. vpon occasion of a reue-  
lation like vnto this, which hee had of the fall of  
the kingdome of Antichrist hee doth warn vs of,  
by a voice from heauen, saying, Go out of her my  
people, that ye be not partakers in her sins, & that  
ye receiue not of her plagues. Which admoniti-  
on Iohn by the spirite of Prophecie foreseeing  
would take place in a number, and that thereu-  
pon Antichrist and his confederates would take  
occasion of great grieve and anger seeing so their  
kingdomes to decaie, hee bursteth out into these  
words saieng, Here is the paciēce of the S<sup>c</sup>. here  
are they that keep the commandements of God &  
the faith of Iesus. As who should say, I fore see  
that when these things should come to passe,  
which the Lord hath foreshewed by the voices of  
these three Angels shal, then they that leaue An-  
tichrist to cleaue to Christ, and forsake his abho-  
minable superstition to imbrace the sinceritie of  
the Gospel, shall maruelously bee assaulted by  
Antichrist and his to reclaime them againe by al  
meanes both faire and foule, sweete and subtil,  
open and violent, insomuch that they then shall  
stand

stand neede of perfect patience. For if it were possible (the deuises & meanes which he wil vse to repaire his kingdome againe withal will be such) that the very elect shoulde bee seduced, as Christ hath fortold Mat. 24. 24. Whereupon the words of my text follow, where incorageinēt is giuē to al men that shall liue to see Antichrist & his treachery by the preaching again of the gospel thus detected & brought to his consumption to imbrace the doctrine of the Gospel, and to leaue his, yea and constantly to perieure both in the profession of their hatred and desface of his abominations (though neuer so vniuersally liked before, yet & stil (the better to deceiue) offered in a golden cup) & also in their loue & liking of the sincerity of the truth of the gospel, though neuer so much flaundered by his to be a new doctrine & heresie, & persecuted also. For so far off shall it be, that yee shall loose any thing (saith the Lord vnto such in my text) if you take this course quite to forsake Antichrist and leane onely vnto and vppon Christ, that when hee hath doone his worst (which is, but to kill your bodies, and so to cause your soules to sit the scener out of them) that I assure you without all doubt you shall immediatly thence-forth bee blessed, in that all manner of woe and paine shall bee ended to you, and besides your sincere professiō and holy cōuersation must be rewarded



warded with ioy & unspeakable felicitie in heauen. Bee therefore of good courage, the light shining amongst you againe, imbrace it and walke in it, haue no longer, either secretly or openly any further fellowshippe with the workes of darkenesse: if you haue, you haue hearde the thirde Angell tell you, that then therefore ye shal be euerlastingly accursed & condemned. But if you haue refused them and will liue and die in the sincere profession, and beliefe of the truth of the Gospell, whatsoeuer meanes Antichrist shall vse to drawe you backe againe vnto him, I say vnto you (and I say it most earnestly) you shalbe for euer blessed and happie. My text therfore commeth in as a preoccupation, to take awaie from all such as should fall from antichrist to Christ by the preaching of the Gospell, all objections whatsoeuer can or may arise in their mindes to make them wauer or go backe againe vnto him. And for as much as the Lord saw that these would be many, yea and that in shew so forcible to a man consulting with flesh & blood, that he should eue therewith be often amased, you see (right honorable) as I haue saide, that not without very great cause is this proposition, tending to their comforte and strengthening, vttered and recorded in such sort & maner as you haue heard. Therefore whensoever there ariseth any reason or motiō in our minds to draw



vs back frō the sincerity of the Gospell, to take again the mark of the beast either in our forehead or hand, then to strengthē our selues to withstand al such, let vs make our recourse vnto this place, & wel wey this point, y here is dānation flatly & pronounced to al such, as after the sound of the gospel againe reuolt to Antichrist: & that there is most certainly saluatiō & blisse promised to those that refuse to do it, & choose rather to loose their liues.

The diuision.

Now in the propositiō it self thus & vpon this occasion vttered we haue to consider two things principally, that is, who they be, of whō the Lord therin speaketh, & what it is, that he speaketh of such. The first is expessed in these words, They that dy in the Lord: the later in these, Are blessed thenceforth: euen so saith the spirit, that they rest from their labors, & their works accompany thē. Wherof orderly now I am to speak as the text offereth occasion, & as the time wil permit mee. Though this particle (al) nor any like, be not prefixed, yet (no doubt) it is necessarily to be understood. For the proposition being indefinite, & the latter part therof so vndoubtedly & vnseparably belonging to the former, as it doth, it must needes be equiualent to an vniuersall propositiō, & therefore all one in effect with this, All they that dy in the the Lord are blessed thenceforth: besides the vsual maner of the scripture, which is to set down vniuersal propositions indefinitely, confirmeth

The proposition is vniuersall.

preached at Cheanies,

firmeth y<sup>e</sup> same, as Ioh. 3. 6. & 18. And by y<sup>e</sup> Lord  
we haue here to vnderstand our Lord & saviour Je-  
sus, whose vsual title in y<sup>e</sup> scripture this is, as Ro  
1. 3. 1. Cor. 1. 2. 2. Cor. 1. 3. & y<sup>e</sup> worthily, both for  
y<sup>e</sup> he is our creator, & also redeemer, it is confessed  
of al, & denied of none. But what it is to dy in the  
Lord here in this place al interpreters be not of  
one mind. Some vnderstand it generally of al those  
which dy in y<sup>e</sup> state of grace, & fauour of the Lord  
through a sound & right christia<sup>n</sup> faith in him: o-  
ther some take it, that only hereby martyres are  
ment, and therfore these wordes *ὁ κύριος*, which  
word for word sound, in the Lord, they translate  
for the Lord, or for the Lords cause. Which later  
interpretatiō the papists best like of, as appeareth  
in y<sup>e</sup> Rhem. notes vpon this place. If or the place so  
take (say they) it maketh not at al against our do-  
ctrine of purgatory. If or we neuer taught, y<sup>e</sup> mar-  
tyrs wēt thither, but haue alwaies cōfessed, that  
such are immediatly after their death blessed. Of  
whō with Aug. *sermone de verb. Apost. 17.* we (say  
they) haue alwaies said, y<sup>e</sup> he doth iniury to a mar-  
tyr, that prayeth for a martyr. Therfore it shalbe  
very necessarie to consider whether of these inter-  
pretations is the rather in this place to be follow-  
ed. They that follow the later v<sup>o</sup>ge this as the  
onely reason of their so doing, that the circū-  
stances of the place leades them to take it as  
spoken only to the comfort of those that through

By the  
Lord is  
ment  
Christ.

What it is  
to die in  
the Lord.



the tyranny of Antichrist shall loose their liues  
 for the profession of the pure doctrine of Christ.  
 That it is spoken to the comfort of such, yea &  
 especially to the comfort of such, I will easilie  
 graunt: but onely to the comfort of such, and  
 therefore onely of such, I cannot in any case  
 think. For (no doubt of it) the Lord hauing fore-  
 shewed vnto Iohn the fall of Antichristes king-  
 dom, and the maner how, and consequently ha-  
 uing let him in spirite foresee, how hee woulde  
 fret and chafe against all those, that being ad-  
 monished by the Gospell shoulde fully separate  
 themselves from him, to rest onely in and vpon  
 Christ: as he did therupon foresee, that he woulde  
 raise cruel persecution against the, that through  
 the feare thereof he might reclaime them; so hee  
 (without all peradventure) in spirite foresawe,  
 that no faire meanes, or subtile perswasions  
 would be omitted, to heale vp the wound of the  
 beast again withal: & that the saints of god shuld  
 finde it as hard a matter to stand stedfast in christ  
 vnto their liues end against those assaults, as a-  
 gainst the other, that is his cruel persecutiō. For  
 daily experiēce teacheth, that this way he preuai-  
 leth more a great deale, than by the other. And  
 therefore if there were cause why these words of  
 my text shoulde be vttered & recorded to animate  
 & incorage men in the time of persecution to stand  
 stedfast in the truth against Antichrist, there was  
 as



as good cause, why they should bee so also to the  
 strengthing of me to liue & die in the same truth;  
 what faire allurements, subtil deuises, or rüning  
 perswasions soeuer were vſed to draw them frō y  
 same. So y as wel he is told here, that he is bleſ-  
 ſed, that dieth in his bed in a right & ſound chriſtiā  
 faith (notwithſtanding theſe meanes vſed to him  
 befoze to ſeduce him) as he that dieth in the fire  
 for the profeſſion of the ſame faith. And yet  
 though they haue it granted them that the words  
 eſpecially concerne Martyrs, yet vnderſtanding  
 the words generally, they ſerue as wel to the com-  
 fort of them, & rather better, than if they were  
 true only in them. For this argument followeth  
 ſtrongly, whoſoeuer dieth in the Lord, that is in  
 a right & ſound chriſtiā faith, he is thencforth im-  
 mediately bleſſed, & therfore martyrs, who not on-  
 ly dy in y faith, but for that faith. Further, who  
 knoweth not, that it is an vſual thing in the ſcrip-  
 tures, & in al other good learning, to proue par-  
 ticulars by generals? And therefore what reaſon  
 is there to the contrary, but that here to the com-  
 forting of them that dy for the Lord, the bleſſed  
 ſtate generally of al that dy in the Lord ſhould be  
 ſet forth, wherein they might ſee themſelues  
 of al other vndoubtedly included? Hereby then it  
 appeareth, that their reaſon of reſtraining the  
 words to the only that dy for the Lord, is taken  
 away, & therfore alſo the conſequent, which they

would infer therupon falleth to y<sup>e</sup> ground. Besides this, diuerse reasons I haue, which inforce me to vnderstand the wordes generally of all that die in the Lord, when and wheresoeuer, and they are these, first it is somewhat harde to translate *ei tois Kueiois* which is, in the Lord, for the Lord. Secondly, when the circumstance & coherēce of the text wil wel suffer (as in this place) that it cary a sense to the general cōfort of Gods church, then vnnecessarily to restraine it to some sort of mēbers thereof only, can not be but a fault. For it is, as it were a needles shynking vp of the sinewes, and pulling in of the armes of the holy scripture. And lastly in the interpreting of scripture it is a rule greatly to be cōmended, If the question of the sense arise vpon a phrase of speech (as here it doth) to consider the vse of the same or like phrase in other places of scripture, & to take it in that sense, that best agreeth with the vse therof in other places of scripture. Now in this case we neither find, that to liue in the Lord, or to dy in the Lord are taken in any other place for to liue or dy for the Lordes sake: but to dy in the Lord to bee taken in this generall sense, to depart this life in a sounde and right christian faith, wee finde elsewhere in the scripture. For 1. Thessal. 4. (where it is euident that the Apostle speaketh generally of al those that shal haue a ioyfull resurrection) hee calleth them first those



those that sleepe in Iesus, ver. 14. after those that bee deade in christ ver. 16. where it were absurd to restrain these phrases to those only that dy for Christs cause. For it were to restraine the comfort of the general resurrection only to such. These and some other such like reasons (as it shuld seem) haue inforced our Rhemishs vpon this place (though they plainly shew, that they would very gladly haue the wordes restrained only to martyrs, that so easily they might shift off the place when it is alleadged against their purgatory) to confesse that yet it may be takē as spoken generally of all that depart in the state of grace. Wherefore seeing this general sense most fully & strongly answereth the circumstances of the text, best agreeth with the letter therof, offereth more general comfort to Gods childre, accordeth best with the vse of the same, and other the like phrases in other places of the scripture (in so much that our very aduersaries, against whome most that sense maketh, haue in print confessed that that may be the sense) wee may safely conclude, that they which are here spoken of, are all generally, that depart this life in Christ Iesus our Lorde, whether they liued or dyed before Christ, or since, or shall hereafter; and the children dying within Gods election and couenaunt.

The necessity of  
perseuerance.

This thus concluded & determined, it is worthy



to be marked, that it is false, which die in the Lord. For thereby we learne, that vntlesse we perseuere vnto our end in refusing the beaſts marke both in forehead & hand, that is, any way to be fauozers of the abhominations & superſtitious of Antichrist (what meanes soeuer he vse to seduce vs) and continue also in a constant & sincere profession of Christs truth vnto our death, that here is no comfort at al offered vnto vs: but our portion is set down befoze by the voice of the 3. Angel to drinke of the cup of Gods wrath, & to bee tormented euermore. Wherefoze let euery one of vs not only take warning by the light of the gospel shining nowe amongst vs, to separate our selues quite from Antichrist & his religion, & to be no fauozers of him or his opinions either secretly or openly, but let vs also imbrace the sincere religion of Iesus Christ, offered vnto vs by the Gospel, & perseuere in the zealous profession therof, what meanes soeuer fraudulēt or violent he shal vse to shake vs: & so doing we may be sure we are of the number here spoken of, els not. For it is writtē, He that perseuereth to the end shal be saued, Mat. 10. 22. Be faithfull vnto the end & I wil giue thee the crown of life, Apo. 2. 10. & on the other side: No man that putteth his hande to the plough & looketh back is meet for the kingdō of God, Luk. 9. 62. & most fearfully is the iudgement of God denoiced against al apostataes, & reuolters

wolters fro a known truth, Heb. 6. 4. 5. 6. & 10. 26. 27. & in the 2. epistle of Pet. 2. 20. 21. 22. By this therefore that we haue hearde already wee see, that neither Turkes, Jewes, Pagans, nor Atheistes can be of the number heare spoken of, that dye in the Lorde, because they doe not acknowledge Iesus Christ so much as to bee a Lord; yea, and that it is not inough for a time neuer so well to acknowledge him to bee Lorde & king, and professe faith in him, vnlesse we perseuere in our so doing vnto our death, let antichrist do what he can against vs therfore: and that so al backsliders from the sincere religion of Iesus Christ, are also shut out from this number of them that dye in the Lorde.

Further yet we are to weigh the force of this phrase (in the lorde) for it is of great importance, in that evidently thereby is taught vs, that there is a very nigh coniunction and vniõ necessarily required to bee betwixt the Lorde and them, that euer woulde bee of the number of them that die in the Lorde. It is not enough therfore for such to knowe the Lorde, what hee is in nature, and what hee is in office, and to be able and willing to vtter their knowledge, vnlesse therewithal they proceed euen to bee in the Lorde. For the former is but to come nigh him, which is nothing, except wee get into him. The necessitie of this vniõ betwixt vs and our Lorde and sa-  
uicour

The ne-  
cessitie of  
spiritual v-  
niõ with  
Christ.



uiour Iesus (or else we cannot bee saued) ariseth of this, that whereas our saluation lyeth in an attonement and vnion betwixt god and vs, and there is no other meanes in the wisdom of God found out and appointed to vs men, hauing by our sinnes made a diuision betwixt him and vs to recouer this vnion againe with God, but by becomming one with Christ Iesus our Lorde in whose person for our sakes God-head and manhood bee vnited, so that thereupon it must needes thus stand with vs, that vntill wee bee in Christ, and so one with him, we remaine still dead in our sinnes and trespasses, at enmitie with God, and in deede without life before him. But when it is once come to passe, that wee are in him ingrafted and growing in him, then our heauenly father being well pleased in him, becometh to be so also in vs for his sake. Whereupon it must needes bee that our sinnes are forgiven, and that we are at one againe with God, and liue in deede in his sight, in that Christ liueth in vs and wee in him. So that as necessary as the vnion of the soule and body of man bee to cause this temporall life: so needefull is the vnion of Christ spiritually to euery man to cause him liue before God. For as the body is dead when the soule is sundred from it: so whole man, though otherwise in respect of this common life he bee neuer so liuely, is starke dead spiritually,

whiles



whiles Christ & he be seuered. For as we read 1. Ioh. 5. 11. that this is a most certaine truth, that God hath giuen vnto vs eternall life: so this is as certaine (as it there followeth) that this life is in his sonne. Whereupon (as he saith in the next verse) thus the case standeth, that he that hath the sonne hath life, and hee that hath not the son hath not life. For confirmation of this doctrine of the necessitie of our spirituall and mysticall vniou with Christ it serueth, that he is called the head, and all that shalbe saued, his Church and body, Colos. 1. 18. Eph. 1. 22. 23. and that hee is compared by himself (Ioh. 15. 5.) to a vine wherunto his heauenly father so ingrafteth all those, as branches, that shalbe saued, that they growe in him, and that also Iohn 6. 55. where hee compareth his flesh to meate in deed, and his blood to drinke in deed, in the eating & drinking whereof lyeth saluation, and in the not eating & drinking whereof lyeth damnation as there he sayth expzessly verse 53. 54. For by these metaphors it is euident (especially seeing the ground of them is the similitude betweene the metaphor and the thing metaphozised) even in this point, that as the body receiueth life from the head, & is dead without it: as the branch though it bee neuer so neere the vine stocke, yet if it abide not in it, and growe not in it, hath no life therefrom, & therefore withereth, and if it abide in it, then it liketh

liketh and fructifieth: and as the hungrie & thir-  
 stie haue not the benefite of meate and drinke to  
 liue by, by coming where it is, seeing it, and  
 knowing it, but by eating and drinke thereof,  
 and digesting it, so that by the force of nature  
 there may growe an vnion betwixt them & their  
 meate: euen so it is as necessarie, that the church  
 be vnited to her head Christ, engrafted into him,  
 and grow in him, and that euery one that would  
 bee saued eate him and drinke him, and that so  
 effectually, as that hee may bee their spirituall  
 foode. For if it bee thus they shall liue for euer by  
 him, otherwise they remaine in death, wither &  
 must perish. And therefore Christ (Ioh. 15.5.)  
 sayth, He that abideth in mee and I in him, the  
 same bringeth forth much fruite. And in the next  
 verse hee addeth, If a man abide not in mee, hee  
 is cast forth as a branch, and withereth, & men  
 gather them and cast them in the fire, and they  
 burne. What a comfort is it then to all those  
 that bee the Lordes to read, howe Christ (whose  
 prayer wee may be sure was heard) hath prayed  
 vnto his heauenly father, Iohn. 17.23. that hee  
 might bee in them, and his father in him, that so  
 they may bee made perfect in one?

For hereby wee may be assured, that he will  
 find the meanes so to marie himselfe in spirite  
 vnto all the elect, that they shalbe sure to be vni-  
 ted vnto him, and made one in him, and hee in  
 them.

them. It hath pleased the father, that in him should al fulnes dwell, Colos. 1. 19. and yet such is his goodnesse towardes his Church (in that hee hath taken vpon him to bee the redeemer thereof) that hee accounteth himselfe as it were imperfect without his body the Church, & therefore it is saide to bee his fulnes, Ephes. 1. 23. Whereupon it is, that he and his Church ioyned together by spirituall bondes appointed for that purpose as the head and body of a man be by naturall and bodily meanes, are accounted in the sight of God as one perfect man, whereof hee is the head, and the Church his body, as it is euident to the diligent reader, Ephes. 4. 13. 15. 16. 1. Cor. 12. 12. & Gal. 3. 16.

These things thus considered may breede in vs al here present (and I hope they haue) an earnest desire to knowe howe to get vnto this vni-  
on and coniunction with Christ, wherby we may bee in him, and so to be the readier, when it shall please the Lorde to call vs hence, to dye in him. And this is the thing that nowe next wee haue to consider of. Concerning which wee are to vnderstand, that on Gods part offering this blessed vni-  
on and fellowshippe vnto vs, his outwarde meanes is the whole ministerie of his word and Sacraments. For wee reade, Ephes. 4. that hee hath appointed it namely to this end, to gather together his saintes, for the edification of the  
body

The  
meanes  
to come  
to this  
vni-  
on.



body of Christ, till wee all meete together vnto a perfect man, and vnto the measure of the age of the fulnes of Christ, in the vnitie of the fayth, & knowledge of the sonne of God, by whom all the body being coupled and knitte together by euery ioynt for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth encrease of the body vnto the edifying of it selfe in loue, verse 12. 13. 16. And Saint Ioh. 1. epist. 1. 3. plainly confesseth, that the end of his ministry and his felowes the Apostles was this, saying, That which we haue hearde and seene, declare wee vnto you, that pee may also haue fellowship with vs, and that our fellowship also may bee with the father, & with the sonne Iesus Christ. By the woord preached generally the doctrine of this union is layd open to our eares: in the administation of the sacraments it is also, the better to make vs to embrace it, not onely set befoze our eies, but confirmed, particularly offered, and ratified vnto vs. Gods inward meanes, whereby hee maketh this outwarde effectuall vnto vs, is the effectuall operation of his spirite in our hearts. For it was hee that opened Lydias heart to attende vnto the thinges that Paul spake to her saluation, Act. 16. 14. 15. And Paul may plant and Apollo water, but it is GOD, that must giue the increase, or else the other will be

to no purpose, 1. Cor. 3. 6. 7. Nowe the meanes  
 on our part, whereby by the foresaide meanes  
 wee are enabled to take and apprehend this vni-  
 on offered, is a sound and a right sayth in Christ  
 Iesus. I say sound, because it must bee vnfei-  
 ned: and right, because it must not bee errone-  
 ous, nor hereticall: in Christ Iesus, because to  
 the apprehension of this fellowshippe with  
 Christ, and consequently to all the mercies of  
 GOD layd vp for vs in him, it is not enough to  
 beleue either that hee is, or what hee is, vnlesse  
 wee beleue also rightly in him being such a one.  
 But in this I speake but of them of sufficient  
 age and discretion. For, as for children borne  
 in the church, dying in their infancie, and others  
 borne and dying idiots in the same, borne  
 of such parents, as the couenant (Gen. 17. I  
 will bee thy GOD, and the GOD of thy seede  
 after thee) belongeth vnto, no doubt of it the  
 Lorde can and doth by the force of his electi-  
 on and other extraordinarie meanes vnite vnto  
 his sonne. And therefore wee are to hope,  
 that such dye in the Lorde. Understand there-  
 fore, that I heerein haue spoken, and in that,  
 which followeth, meane to speak only of those,  
 to whome the Lorde giueth yeres and discre-  
 tion, so that if the fault bee not in them-  
 selues, they are capable of the doctrine of  
 sayth.

Nowe



That by  
faith this  
vnion is  
attayned.

Nowe to proue, that sayth hath this office appointed vnto it of God, to apprehend Christ, & to make him our owne by the former meanes offered vnto vs, the scripture is most cleare and euident. For wee read Iohn. 1. 12. that as many as receiued him, to them hee gaue power to bee made the sonnes of God. For explanation whereof it followeth immediatly, euen to them that beleue in his name. And Ephes. 5. 17. Paul prayeth, that Christ may dwell in their hearts by faith. And in the 4. chapter of that epistle 13. ye haue heard that by the vnitie of faith & knowledge of the sonne of God we all meete together vnto a perfect man in Christ.

And who so duely considereth, what is written in the 6. of Iohn, from the 27. verse vnto the 57. of the same, hee shall there plainly finde the premises, whereupon this conclusion is directly to be inferred, *ergo* to eate the flesh of the sonne of man and to drinke his blood is nothing else but to beleue in him, plainly and at large handled. For first there the proposition is handled, that to eate the bread of life is to doe nothing else, but to beleue in the sonne: & then this, but to eat the flesh of the sonne of mā & to drinke his blood is nothing else, but to eate the bread of life: whereupon it directly followeth, that therefore it is nothing else to eate the flesh of the sonne of man, & to drinke his blood, but to beleue in him. Which  
also



also is euident, in that you shall find in that chapter within the compasse of the foresaide verses, the same thinges both promised to the eaters and drinkers of Christes flesh and blood, and to the beleeuers in him, and also the same thinges threathed to the not eaters and drinkers thereof, which are to the not beleeuers in him. Which argueth that they are both one, especially seeing the one is put for the other in the Chapter following, verse 37. 38. In the former whereof wee read thus, Nowe in the last and great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me and drinke: but in the latter (whereas if hee had continued the metaphoricall speech, wherein hee beganne, hee should haue sayde, hee that commeth vnto mee and drinketh of mee) changing his phrase, and yet reteyning his former meaning, to shewe vs that to drinke him is nothing else, but to beleue in him, hee sayth in the stead thereof, Hee that beleueth in me, as sayth the Scripture, out of his bellie shall flowe riuers of water of life. And therefore not without good ground sayd Augustine, *Crede & manducasti*, Beleue & thou hast eaten. Tract. 25. vpon Ioh. And Tertul. *de resurrectione carnis*, 29. Christ is to bee digested by faith. So that by all these proofes layde together wee see that Christ is receiued by faith, that wee growe in

him by faith, yea to a perfect man in Gods sight, and lastly that he is as surely apprehended of vs by faith to our spiritual maintenance in the word preached, and sacraments ministred (which are the dishes wherein one and the selfe-same Christ is offered vnto vs) as meat and drinke being set before vs is taken in by eating & drinking thereof to our temporall nourishment. Whereof the Sacrament of Christs body and blood is a most effectuall ratification, and particular confirmation to euery right receiuer thereof by faith. If it were otherwise that wee coulde not get to be in Christ, and hee in vs by faith in him, but to accomplish this it were necessary bodily to take him into vs by the mouth of our bodies, then (forasmuch as there were neuer any that died that coulde bee blessed, that died not in him) all the good Patriarkes, Prophets, and other seruantes of GOD that dyed before hee had an humane body, must bee condemned. But the contrary thereof is euident, in that Abraham is placed in state of saluation by Christ, Luke, 16. 24. &c. And that the beleeuers in Christ to come are comforted with this, that they shalbee with Abraham, Isaac, and Iacob in the kingdome of heauen, Luke, 13. 28. 29 And therefore Paul is bolde 1. Cor. 10. 3. 4. to say of them that were before Christ, that they all ate one spirituall meate, and dranke the same spirituall drinke,

drinke, that wee doe, Christ, which could not  
bee otherwise effectually, but by beleeuing  
aright in Christ to come. Let vs therefore la-  
bour by diligent vse of the meanes, that God  
hath appointed vs for that purpose, to attayne  
to a right and sound fayth in CHRIST, and  
to nourish it still by the vse of the same meanes,  
seeing thereby wee see it commeth to passe,  
that wee put on Christ and bee vnited vnto  
him, so that wee may bee sayde ( according  
to the vsuall phrase of the Scripture ) to bee  
in him, and consequently alwayes found rea-  
dy to dye in him. Of which number I count  
aswell them that dyed before Christ in a right  
fayth in him to come, as since in him already  
come.

But now ( least wee deceiue our selues in  
thinking wee haue attayned vnto this fayth,  
and so are in Christ, when it is nothing so )  
wee are diligently to consider what manner  
of fayth that is, and of what nature it is,  
that woorketh this great and glorious effect.  
And the rather are wee diligently to con-  
sider hereof because this woorde Fayth is not  
alwayes taken in one and the selfe-same sig-  
nification in the Scriptures: for there are  
diuers sortes and kindes of fayth. Under-  
stande therefore ( Righte Honourable and  
welbeloued in our Saniour Iesus Christ )  
C ii

But not by  
euey kind  
of fayth.

Not by  
the mira-  
culous  
faith  
that



that it is not *fides miraculosa*, a fayth to woork miracles by, that is, a resolution by some extraordinarie meanes of Gods will to woork a wonder, and therefore thereupon to attempt it in his name, and to bring it to passe, that maketh vs haue this felowshippe with Christ. For of such as haue this faith wee reade thus, Mat. 7.22.23. Many wil say vnto me in that day (saith Christ) Lorde, Lorde, haue wee not in thy name prophesied? And by thy name cast out devils? And done many great woorkes? And then will I professe to them, I neuer knewe you, depart from mee you woorkers of iniquitie. Neither is it an historicall faith onely, whereby wee assent to the trueth of those thinges that are written in the Scripture. For (no doubt of it) the very devils of hell are enforced to peeble thus much to their smart and woe. And therefore we read Iames 2.19. The devils beleue and tremble. Neither is it a temporary faith, fleeting in the conceite of man not firmly settled and rooted in his heart. For such as haue that kinde of fayth onely are compared by our sauiour Christ Matth. 13. to the thornie and stonie ground, wherein though for a time the good seede of the woord seemed to make faire promise of a plentifull harvest, yet ere due time of harvest came, either through the cares and pleasures of this life it was so choaked and ouer

growen,

Not by  
the histo-  
ricall  
faith.

Not by  
the tem-  
porarie  
faith.

growen, or through the scorching heate of persecution so burnt vp that it came to no good. And therefore you haue heard that it is sayde heare not without cause, Which dye in the Lorde, to shewe vs that it must bee a continuing and perseuering fayth vnto the ende (howsoever in the meane time it bee assaulted) that must serue the turne in this case to make vs such, as of whome the Lorde heere speaketh. I say further, that a faith though seeming to bee neuer so liuely in woordes, yet if it bee fruitlesse in good woorkes, it is not the fayth that can make vs to bee in Christ. For both immediately before the woordes of my text, and in the ende thereof it is euident, that a faith accompanied with good woorkes is here required. For before you reade, that Iohn set downe these woords, Here is the patience of Saintes, here are they that keepe the commandements of God and the faith of Iesus. And my text concludeth, that the woorkes of such accompanye them, as die in the Lord. For the true faith purifieth the heart, Act. 15.9. & it is of that nature, that it worketh by loue, Gal 5.6. And therefore as, though a man haue neuer so charitable and curteous woordes, yet if hee haue no deedes aunswering thereunto, his charitie is vaine, Iam. 2.15.16. so fayth if it haue no woorkes is dead in it selfe, and cannot

Not by  
the dead  
faith.



not saue a man, verse 17. &c. Howbeit this I say, and thus I teach with Iames, not that I woulde haue you to thinke, that faith saueth, or iustifieth any for the worthines of these works that followe it, and accompanie it. For so farre off am I, and wee all ought to bee from that, that wee may not once imagine, that faith it selfe saueth or iustifieth any for the worthines of it selfe, but onely for and through the worthines of Christ the object thereof, whom it apprehendeth and applieth with all his merites to her owner, and so thereby hee is iustified. But this I say and constantly affirme, that that faith that iustifieth a man in deede is two wayes liuely and effectuell, namely in heauen before GOD about her object Christ, first in apprehending and applying it to the iustification of the owner: and then in earth amongst men in purifying her subiect, that is, the person in whome it is, to bring forth fruites beleeving a iustified person. So that alwayes hee that hath the iustifying faith, hath therewith the sanctifying spirite, whereby he is able (according to Saint Peters counsaile) to ioyne vertue to his faith, 2. Peter 1. 5. and according to Saint Iames request, to shewe his faith by his woorkes, chapter 2. 18. for the sounde and right faith in Iesus bringeth



bringeth into the heart of the owner, by the operation of the spirite, such abundance of loue towardes GOD for and in consideration of his infinite loue and goodnesse found out and apprehended thereby, that it replenisheth the heart wherein it is with all thankfulness and duetifulnesse towardes him in obeying his commaundementes with all his power chearefully and willingly: in somuch that as it is impossible to separate fire & heate, sunne and light: so is it to finde a iustifying fayth without good woorkes. And therefore though wee take the office of iustifying from good woorkes generally without distinction, and leaue it soly and wholy to faith as Paul doeth, Romanes 3.28. where hee sayth, Therefore wee conclude, that a man is iustified by fayth without the woorkes of the law: yet wee say and holde also with saint Iames, that a man is iustified of woorkes, and not of fayth onely, Iames 2.24. For though by warrant from Paul wee holde that only fayth iustifieth before GOD, because the woorkes of the lawe, that is, woorkes commaunded by the Lawe, which (if any other thing might bee ioynd with fayth in this office) are most woorthie, are shut out quite from intermedling therein: yet we holde also, that this fayth, which is *sola*, that is, alone in doing this office,

yet is not *solitaria*, that is, alone in her owner, when she doth perfoyme it.

Faith therfore alone (with Paul) iustificieth before God, and woorkes proceeding from faith iustifie, that is, declare who is iustified, with James. For that appeareth to bee his sense by his saying, Shew me thy faith out of thy woorkes. Neither is his phrase straunge in saying that woorkes doe iustifie, which doe but declare who is iustified. For we say commonly, white haire make an olde man, and yet our meaning onely is that they declare him to bee an olde man. And for further prooffe yet of this point, that it is not a faith in the lippes, but in the heart, not a wordy, but a wortheie faith, that knitteth vs unto Christ, wee are to call to our remembrance, that Christ expresse (Ioh. 15.5.) sayth, He that abideth in mee and I in him, the same bringeth forth much fruit. And that as Saint Paul saith, there is no condēnatiō to those that be in Christ, so he addeth, which walke not after the flesh, but after the spirit, Rom. 8.1. yea that hee sayth, that they that are Christes haue crucified y flesh with the lustes thereof, Gal. 5.24. and that with such, olde thinges are past away, and all thinges are become newe, 2. Cor. 5.17. Either therfore neuer pretende, that thou hast a sound and a right faith, or else let thy life and conuersation be such, as GOD may bee glorified in iustifying such

an one. David could say, seeing Christ but a far  
off in respect of that purgation & cleansing, that  
he hoped for by him, Psalm. 51. 7. Purge mee  
with hyssope, and I shall bee cleane, washe mee  
and I shall be whither than snow. And therfore  
said Iohn very flatly 1. epist. 1. 6. 7. If we say we  
haue fellowship with him, & walke in darkenes,  
we lie and do not truely: but if wee walke in the  
light as he is in the light, we haue fellowshipp  
one with another, and the blood of Iesus Christ  
cleanseth vs from all our sinnes. Wherefore let  
vs assure our selues, either that wee are not  
purged at all by Christs death or washed by  
his bloode, or else that we are cleane and white.  
For (no doubt of it) where God for his sake  
pardoneth sin, there he purgeth it: and where he  
couereth it, there he cureth it: and therfore to all  
that beleue in him the spirite is promised, Iohn  
7. 38. to be in that measure, that it shalbe as ri-  
uers of water of life flowing ouer the bankes,  
for the force it shall haue in all such effectually  
to wash them, to soften them, to make the fruit-  
full, and to quench in them the flames and heate  
of sinne. Unles therfore we find the spirit in vs  
to haue this operation, we are without warrant  
in our selues to proue, that we haue a sound and  
right faith in Christ. By this then you may see  
(dearly beloued in Iesus Christ) seeing this is  
the generall doctrine of vs all, that professe the  
gospell



Gospell with knowledge, how much wee are  
 wroged by our aduersaries the papists, who (this  
 notwithstanding) charge our doctrine to bee a  
 doctrine of liberty, and licentiousnesse. For here  
 by evidently you may see, we shut out all those  
 from the number of them that die in the Lorde  
 which be carnall, & worldly minded men, what-  
 soeuer they saie; and all carnall and prophane  
 Gospellers, which turne the grace of God into  
 wantonnesse, what faire shewe soeuer they can  
 make of faith in wordes. And therfore here is no  
 comfort at all for any, that yet remaine in their  
 finnes, hauing them raigning, in their mortall  
 bodies, for Epicures, Libertines, or for any  
 leude and licentious wretch, whatsoeuer he be.  
 For such do not liue in the Lord, & therefore are  
 not likely to die in the Lord. For comonly *qualis  
 vita, finis ita*, such life such death, & in y<sup>e</sup> iust iudge-  
 met of God it so falleth out. For he that liuing &  
 in health will not remember God, it is but right  
 that God should forget him sicke and dying.

Not by  
 the po-  
 pish faith.

Howbeit as yet (will some saie) for anie  
 thing that you haue saide, both Papist and  
 Protestant may seeme to bee such as die in the  
 Lorde. For both professe sayth in Christ, and  
 labour to shewe their sayth by their workes. I  
 graunt it may seeme so to a simple man that  
 seeth not the difference betwixt them to bee such  
 as that the one holdeth the foundation, the other  
 not

not. For though there were a difference otherwise as great, as there is betwixt golde & siluer, precious stones and wood, heie and stubble, yet if both helde the foundation, though the builders thereupon of wood, hey & stubble, should in time by a moze clear day of vnderstanding shining br. to them through the fire of Gods spirite kindled in them, bee caused to see their follie in building no better matter, vpon so good a foundation, with grieve sorowe and some shame for their so doing. Yet we learne by S. Paul, that euen they also 1. Cor. 3. 11. 12. 13. 14. and 15. shall bee saued for holding the foundation. And therefore that such, notwithstanding their wood, hey, and stubble, that is, their sonde and vaine opinions not ouerthrowing the foundation, may die in the Lord, and so bee partakers of the comfort set downe in this place. But the truth is (right honorable) that the Popish faith what good shewe soeuer it maketh, hath forsaken the foundation, which is in this case but one euen Christ Iesus, besides whom no other foundation can any man lay, as there ver. 11. Paul most excellently affirmeth. For better vnderstanding of which point to bee most true, as this would be remembred, which we haue heard S. Paul tel vs, 1. Cor. 3. 11. that other fundatiō can nomā lay, the y which is laid, which is Christ Iesus, so we are diligētly to cōsider the groun of y metaphor, that is y reason why Christ

Because it  
holdeth  
not the  
fundatiō.



is sayd to be the onely foundatiō of his Church, whereupon all the true members there of, as liuing stones, must be built, 1. Pet. 2. 5. that in him the whole building being coupled together may grow vnto a holy temple in the Lord, Ephes. 2. 21. No doubt of it, the ground and reason of the metaphoze is the similitude, that is betwixt the foundation of an house, and the house, and Christ and his church, which is this, that as the whole frame of the house standeth and resteth vpon the foundation, & so thereby is borne vp and vpholden: so euery one, that would stand vp, and be vpholden as any part of Gods spirituall house, must wholly stand and rest vpon Christ, and by him alone be borne vp, and vpholden. Let a house stand but halflings vpon the foundation, it can not stand, it will fall: so in this case they that wold surely stand befoze the Lord, they must fully be settled, and rest vpon the onely foundation Christ. Whereuppon it must needes follow, that the popish Church is not gods spirituall house, because neither the whole house generally, nor any member thereof particularly taketh it self onely to stand, and to be vpholden vpon and by Christ alone. For the time hath beene (as appeareth in Thomas Aquine, *de sacramento altaris*) that it hath beene catholike & sounde doctrine with them, that Christ in dying vpon the crosse satisfied but for originall sinne,

The popish doctrine & faith described.

and



and that other sinnes are by some other meanes  
to be put awaie. And Catharinus flourishing in  
the time of the Tridentine Councell in a book  
printed at Rome giueth verie litle more to that  
which Chzist hath done for mans redemption.  
For he writeth, that he hath satisfied but for ori-  
ginall sinne, and sinnes befoze baptisme by that  
which he hath done in his owne person, and  
that the other must be done away by the sacrifice  
of the Masse, and such other meanes. And it is  
currant doctrine with them yet, that Chzist by  
his sufferinges hath not so satisfied the iustice of  
his heauenly father as that hee will not require  
further satisfaction at the hands of him, that be-  
leeueth in him. For they plainly teach, that  
though to such their sinnes be forgiuen, yet con-  
cerning the penalty due therfore, this is onely  
done, that by the merites of Chzist, whereas it  
should be euerlasting miserie, now for his me-  
rites God wil be content to accept of a tempo-  
rary satisfaction; and so partly for that and  
partly for his sonnes satisfaction hee will ac-  
quite them. And here it is worthe to bee noted,  
that the Lord hath so stricken that generation in  
his iust iudgement with blockish sottishnes, for  
his their robbing of his deere son of his gloze  
which is due vnto him, that whereas in this  
their doctrine they ioyne other meanes & helps,  
to deliuer men from their sinnes, to the salue,  
and

and plaister which Christ hath made, as though his were either not broad enough to couer the soze, or not good enough to cure it, the meanes that they deuise are so childish and so unfit to be mingled with the precious blood of Christ, as that they make themselves ridiculous in attributing deliuerance from sinne vnto them. As for example they attribute the power to deliuer from sinne to their holie water, holie oyle, holie salt, holie creame, holie breade, holie palmes, holie crosse, pea and to what toy soeuer, if it be but a graine, or a beade halowed of the Pope, as their seruice bookes, which yet they vse, and too too grosse experience, haue taught vs. Sinne is so small a matter with them, that some sinnes must needs of their owne nature be venial, and therefore our learned Rhemistes in their notes vpon the 10. of Matthe hold that a Bishoppes blessing will wipe them out; going on pilgrimage, offering of Candelis to stocks & stones, and such like deedes of deuotion inioyned by a ghostly Father in waite of penance; yea saying of five Ave Maries, three Water molters, & three Creedes are counted of them good meanes of satisfactions to deliuer the beleener from that which the pretious & bloody satisfaction of Christ hath not deliuered him from. And which is of al the rest most absurd, a number of the (as it is too wel known by their attempts, & practises

practises both in Englande and else where )  
are growen to bee of this opinion, that trayte-  
roullie and treacheroullie to murther their  
naturall Prince for that hee or shee fauoreth  
not the Popishe faith, is become nowe a  
meanes to merite and to obtaine plenarie re-  
mission of all sinne to the partie that will  
hazarde his life to doe it, and yet this they will  
not graunt that the beleeuers in Iesus Christ  
canne haue by Christs dying a most bitter  
death.

O horrible blasphemie, and yet their day-  
lie practise putteth vs out of doubt, that this  
is their opinion, and their couering and shrow-  
ding their manifold treasons vnder the pretence  
of their religio confirmeth the same. And wheras  
to saluation two thinges are necessarie, first  
quite to be deliuered from sinne and from the  
daunger thereof, which otherwise woulde  
sinke vs downe to hell; and then a perfect  
righteousnesse, that can not but bee so ac-  
compted in the righteous and iust iudgement  
of God, whereby a right claime and title  
may bee had to heauen, and both these are ful-  
ly prouided and prepared for all right beleeu-  
ers, in the Messias, as after you shal heare.  
As they will not seeke for the former in his sa-  
tisfactions alone, but partly also in their owne  
concerning the later they euen with the blind  
and



and pharisaicall Jewes Rom. 10. 3. are so ignorant of the righteousness which God in Christ hath prepared to make men righteous by, that they seeke to that end still to establish their own righteousness. For at no hand they can abide, that men shoulde beleue that the righteousness of Christ should be imputed vnto the beleuer in Christ for righteousness. This they count absurd, and therefore in their Tridentine Conuenticle accurse it as an heresie. In the meane time holding, that the workes which they themselves doe after faith, is the formall righteousness, whereby they deserue to bee accounted righteous before God. In which point (because their owne consciences tell them, that their doctrine soundeth greatly to the derogation of Christs glorie) to colour the antichristianitie thereof as well yet as may be, they haue now found out this deuise to say, that their owne workes are not so of their owne worthinesse, & absolutenesse, but through the worthinesse of the merits of Christ. Which in effect, in plainer termes is to say, that Christ came not perfectly to saue by himselfe, & to be a full sauour in his own person, but to merite: that men might by their own workes be their own sauours: as though Christ died to be our sauour, to possit ouer either part, or the whole of that his office to any thing wrought by man. And as their doctrine is, so is their faith. For to take it at  
the

the best (as now they haue fined it) thereby they seek in christ but their former iustificatiō: which they accout nothing els, but the first translation from the state of mere natural men, to the state of grace & fauor of God. And yet euē herunto they hold, that men may haue works of preparation of their owne conuon abilitie left vnto them of nature: but as for sinnes done after this former iustification attained, they beleue they must flie to a second refuge, which they call the sacrament of Penance for them: and so they beleue they must either in this life by them-selues, or after in purgatorie satisfie for these sinnes partly by their owne sufferinges, and partly by deedes done for them by others after they bee dead. And for the seconde iustification, which is the consummation and perfection of the former, they beleue that that must bee made vppe, and finished by their owne merites, made able to merite their saluation by the merites of Christ. And that this is their faith and their doctrine euen now I coulde make it euident from pointe to pointe out of the Tridentine councell, the Censurer of Colen, Canisius catechisme, the Romish catechisme, and out of our owne countrimens writings, which are counted not the meanest of the Iesuites. But I neede not trouble you with any further proose thereof. For they themselves will not

D

deny



deny it. And yet hereby it cannot be but you plainly see, that christ is not the onely foundation to them, whereupon, as vpon their only foundation, they stand and rest. For you see they trust to stand before the Lord partly by his satisfactions, partly by their own, partly by his merits, and partly by their own and others: and therefore they are built but halflings at the most vpon him, & halflings vpon themselues & others. For whatsoever he hath done for them, yet vnlesse their owne satisfactions be full & their merits such, as for which they may euen in the iustice of God claime heauen, they can be at no rest, nor peace in their consciences. And therefore because they can neuer but doubt, whether their satisfactions bee full, & their merits perfect, they hold, that they may neuer haue an assured trust and confidence, that they shal be saued, but that lawfully they may alwaies be in some doubt therof. What an vncomfortable doctrine of desperatiō is this? And yet so far off ar they frō being ashamed of this (which is the iust iudgement of God vpon them for leauing to rest vpon Christ, the only & most stedfast foundation) that they are not ashamed that their doctrine be intituled A doctrine of doubtfulnes: Yea they count that their doubtfulnes, humilitie: & the assurance, that true faith breedeth, presumption. Euen the bare opening vnto you thus, what the popish faith is (I hope) sufficiently pro-  
ueth



ueth vnto you, that they that die in such a faith, cannot bee saide to dye in the Lorde Iesus, because that out of the Lorde Iesus (you see) in themselves and others they seeke a great part of their saluation. Howbeit, because it is a point of great importance and wight, and wherein as yet great multitudes will not bee so easilie resolued, let vs see howe from point to point this their faith and religion is opposite and contrarye to Gods reuealed wil in his word.

They holde (as you haue heard) generally this, that Christ in his own person, by that which hee hath doone himselfe, hath not already done, whatsoeuer is necessarie for mā to be iustified & saued by. And therefore they ad thereunto their own satisfactions & merits, by his doings & this together to make vp their iustificatiō, & saluatiō. But the scripture saith, Heb. 7. 25. he is able perfectly to saue those, that come vnto God by him: He. 10. 10. by the will of God we are sanctified by the offering of the bodie of Iesus Christ once made; and alitle after vers. 14. with one offering hath hee consecrated for euer them that are sanctified. And Christ himselfe that knewe best to giue an infallible note of his own body the Church, telleth vs Matth. 22. 1. that the sound and earhand of the true Messengers therein is this, All thinges are already prepared,

The former doctrine and faith confuted first generally.

(namely in the marriage of the kings sonne) come vnto the marriage. Whereby it is most cleare, y<sup>e</sup> the word setteth forth Christ vnto vs as one that of himself, & by himself hath already done what-  
 soeuer we are to looke to be saued by or for. To  
 leaue now the general ground of their faith, and  
 to come to the particulars thereof, first you hear  
 that they hold, that Christ hath not clean purged  
 by himselfe, and by that which he hath doone in  
 his own person those that beleue in him both fro  
 their sinnes, & from the penaltie due for the same:  
 and that therefore God requireth to y<sup>e</sup> satisfiing  
 of his iustice fully some further satisfaction at  
 their own handes, But we read to the contrarie  
 in the Scriptures. For there it is thus written,  
 The blood of the son of God doth cleanse vs fro  
 all sinne, Iohn 1. 7. and least this should be taken  
 as spoken onely of sinnes befoze faith, Iohn ad-  
 deth, and putteth himselfe in the number, & yet  
 long befoze that he had faith, If we say, we haue  
 no sin, we deceiue our selues, and the truth is not  
 in vs: If we acknowledge our sinnes he is faith-  
 full & iust, to forgiue vs our sinnes, and to cleanse  
 vs from all vnrigheteousnes. If they replie, that  
 al this proueth but *remissionem omnis culpa*, that  
 is forgiuenes of the fault or guilt onely of all  
 our sins, and not also of the punishment, I pro-  
 ceed and aske them, whether the curse of the  
 lawe and damnation bee not punishments due

Then par-  
 ticularly  
 in three  
 points.

I.



for sinne, and then whether these be not the greatest, and include not the rest. They cannot deny, but these are punishments due for sinne, & that the greatest also including all other. If therefore the scripture teach vs, that Christ hath freed vs from these, then it is euident, that he hath freed vs from all. Therefore marks that it is thus written, Rom. 8. 1. There is no condemnation to those that are in Christ: & Gal. 3. 13. Christ hath redeemed vs from the curse of the law, whē he was made a curse for vs. If it were not thus, that they that beleue in Christ were assured, that Christ had freed them both from all their sinnes, & also from the penaltie due therefore, how could it be true that we read Rom. 5. 1. 2. that they that are iustified by faith haue peace with God through Christ, & access to his grace, wherein they stand and reioice? And if there were not yet enough done to satisfie the iustice of God, why did Christ say giuing vp the ghost *consummatum est*, it is finished? Ioh. 19. 30. And why is the promise to al Gods childre vttered in these words, Ierem. 31. 34. I wil forgive their iniquitie, and remember their sinnes no more? Yea how can it stand with Gods iustice, that hauing for-given to the beleuer all his sinnes; hee yet shoulde punish him for them, & cause him to satisfie for them? Will God punish and dīue to satisfaction, where the cause is al-



ready taken away? & when he hath been satisfied once already to the uttermost farthing, as it is euident hee hath beene in Christ for all that beleue in him? If otherwise Christ hauing taken vpon him to satisfie the iustice of his heaucnly Father should not, nor coulde not haue risen againe, ascended into heauen, and sit at the right hand of his father. Thereby it is euident, that by his abasement, he hath fully satisfied his father & gone through with the work he took in hand, & is now able to applie y<sup>e</sup> same to those y<sup>e</sup> be his. Yea but al this letteth not (wil they say) but that we may hold still, that by our satisfactions God in part is satisfied, seeing we graunt, that they are made available satisfactions by Christes satisfaction. Yea but that were yet to say, that Christ purgeth his from their sinnes not by himself, but by the helpe and sufferinges of others: the plaine contrary whereof we read, Heb. 1. 3. in these words, He hath by himselfe, purged our sinnes. Now say you then to manyfold afflictions, and in the end to death, laid vpon them, that beleue, say they? I answere, that these are no satisfactions to God for sinnes already committed, but they are his fatherly chastisements, to admonish vs to repent vs of sinnes passe, and to take heed of sinne thereafter. And they are both occasions to them to exercise their vertues, & to those y<sup>e</sup> are without instructiōs to take heed of going on in wickednes, seeing y<sup>e</sup> Lord so cha-

stiseth his owne house. And as for death, y<sup>e</sup> sting  
therof is takē away in respect of such; so y<sup>e</sup> how-  
soeuer it be & remain y<sup>e</sup> reward of sin to y<sup>e</sup> vnbe-  
leeuer, yet to thē y<sup>e</sup> belecue, it is but y<sup>e</sup> last strok of  
y<sup>e</sup> battell, & as the doze thozow which they passe  
frō this world full of misery to y<sup>e</sup> next full of ioy  
and felicitie. It is a pitifull thing, that of these  
they can not tel what to make, vnlesse they make  
them means to derogate from the most sufficiēt  
and infinite satisfaction made by Christ. If the  
glozie of Christ were deare vnto thē, as it ought,  
and they were perswaded, as they should, that he  
was both able and willing to goe thozowe with  
the worke which he took in hand, that is, to be a  
perfect and a full sauour in him self, and by him  
self, whatsoeuer they thought of thē, they wold  
not once dare to cause thē to encroach thus vpon  
his office. Alas it is lighter thē vanitie it selfe for  
thē to say, y<sup>e</sup> by y<sup>e</sup> vertue of Christ ther is deserued  
for them y<sup>e</sup> beleue in him, y<sup>e</sup> eternall punishmēt  
due to thē shold be turned into tēporall, & y<sup>e</sup> for  
his sake God wil contēt himself with these. For  
first it is a mere deuise of their own head, vtterly  
without warrāt from Gods reuealed will in his  
word: secondly how can it stād with any reason,  
that he that for Christes sake will forgiue the  
greater, will sticke at the lesse, that he that wil  
forgiue the eternall punishment, will not  
for-giue the tempozarie? And lastely what



a toy it is to imagine, that Christ tooke so much paines to satisfie the iustice of his heavenly father, to leaue the accomplishment thereof to the vncertaintie of mens satisfactions?

II.

And truely as you see by this that I haue said, there vanity & cōtrariety to the word witten in this particular point of their faith concerning remission of sinnes, so if you will listen but a while, you shall finde their fault as great in the next, concerning their iustifying vp, or making of themselves righteous by their owne righteousness done after faith. Concerning which point you are to vnderstand (dearly beloued) that the question between vs and them therein is not (as they woulde make the worlde beleue) whether Christ be of power in them that beleue effectually to cause the to dy to sin & liue to righteousness. For (as you haue before heard) I haue already determined, that vnlesse it be a faith accompanied with that power, it is a dead, and vaine faith. And therefore wee as earnestly vige the that beleue, to bring forth fruits worthy of faith, as they can do for their liues. But herein lieth the question, whether faith iustify for the works it bringeth forth, or for Christs sake whom it apprehendeth: and so whether we may trust to these good fruites, when wee haue brought them forth, as that thereby wee may think & beleue we are iustified before god, & haue merites



merited to be saued. Wee say, wee may not account otherwise of them than as of fruites and effectes of our full iustification apprehended in Christ, seruing to the glory of God, Matth. 5. 16. and to testifie both to our selues and others, that saluation is prepared for vs in Christ in heauen, Iohn 13, 35. 2. Pet. 1. 5. And in no case dare we make them any cause either of our iustification or saluation. But wee say with August. lib. 9. *Confess. Vt hominum vita quantumuis laudabili, si remota misericordia indicetur: that is, woe to mans life, though otherwise commendable, if it be iudged mercy set apart; yea wee say with an other father, that our good woorkes are Gods giftes, and that for the wee are indebted to him, and not hee to vs. They accompt of them as of a meritorious cause of their saluation, and as of the formal cause of their iustification, and therefore to that end they doe the, and trust in them. Whereas we hold, that wee bee in the state of iustification onely, for Christs sake apprehended by faith: and that therefore wee shalbee saued for his sake onely, and not for our woorkes at all. Let vs now therefore heare, what the scripture sayth to the determination of this question. That saying of Christ to his (Luke 17. 10.) is directly contrary to their position, where hee sayth, when ye haue done all those things that are commaunded you, say wee are vnprofitable seruants: we haue done that*

that which was our duetie to doe. For hereby we are not in way of curtesie (as some of them haue sayde,) but in sadnes wee are taught, that if wee kept the whole lawe in enery point, which neuer man did, but Christ, that yet wee are to account our selues so farre from hauing merited any thing therby at Gods hands, that we are to thinke, we haue but paid him that which we ought him: and therefore merited no more at his handes, than an olde ill debtor may say he hath merited at his creditors handes, when he paieth him but his bare owne. How much more strongly then doeth this place binde vs from hauing that conceite of our woorkes, when wee haue doone them, that thereby wee are iustified and merite heauen? Seeing that the very best woorkers of vs all, when wee haue done what wee can, yet finde our selues scarce able, where wee owe God golde, to pay him leade, where wee owe him thousandes to pay him hundredes, yea to answer him one of a thousande, Iob. 9. 3. in so much that the righteousness of the righteous is but as a steined cloth, Isa. 64. 6. And therefore Paul, though hee wrote the Epistle to the Philippians a litle before his death, when hee was full of sufferinges for CHRIST, and of all kinde of good woorkes, yet hee in the 3. chapter thereof protesteth, not onely in the pretertense, that

hee counted all his pharisaicall righteousnesse  
 before his conuersion, but all then in the pre-  
 sent tense, but doing, that hee might winne  
 Christ, and might bee founde in him, not ha-  
 uing his owne righteousnesse, which is of the  
 Lawe, but that which is through the fayth of  
 CHRIST, euen the righteousnesse which is  
 of GOD through fayth, verse.8.9. Where-  
 fore hee boldly concludeth, Titus.3.5. thus,  
 Not by the woorkes of righteousnesse ( which  
 no doubt, are woorkes doone in faith; for  
 otherwise they were not to be called woorkes  
 of righteousnesse, but rather woorkes of un-  
 righteousnesse) which wee haue done, but accor-  
 ding to his mercy hee saued vs. Now to make it  
 cleare, that by this righteousnesse of GOD,  
 whereby Paul through faith in Christ woulde  
 bee righteous before GOD, is ment not an  
 inherent righteousnes in mans owne selfe, Paul  
 opposeth it to that righteousnesse in himselfe.  
 And besides Romanes 10.1.2.3. they are seue-  
 red, in that the one is called the righteousnes  
 of GOD, the other mans owne righteous-  
 nes. But most cleare is that Roman.1.17.  
 where hee affirmeth that that righteousnesse,  
 which is called the righteousnesse of GOD,  
 is reuealed by the Gospell from faith to faith.  
 For it is witten, The iust shall liue by faith.  
 Whereby it is most euident, that this inherent  
 righ-



righteousness, which they would have to make  
 them righteous by, is revealed by the morall  
 lawe. And therefore you shall finde, that Paul  
 Roman, 10. 5. 6. 7. 8. 9. distinguisheth the righte-  
 ousnes of the lawe, from the righteousness that  
 cometh by faith. And Rom. 3. 21. that hee in  
 plaine termes thus determineth this matter,  
 Nowe is the righteousness of God made mani-  
 fest without the lawe, hauing witness of the law,  
 and the Prophets, to witte the righteousness of  
 God by the faith of Iesus Christ vnto all and  
 vpon all that beleue. Which could not be, if the  
 righteousness of God were the good workes that  
 are in men, for we come to the knowledge of the  
 by the Lawe. This is called the righteousness  
 of God in an excellencie, because the righte-  
 nesse of Christ is the righteousness of one that is  
 God, and is in deede a righteousness absolute be-  
 fore God, for the which he cannot but account  
 them righteous to whom it is imputed by faith.  
 In an inferiour sort the godlinesse in Gods chil-  
 dren may be called a righteousness of God, be-  
 cause it is wrought in them by his spirite: but  
 yet (as appeareth by these places) it is not that  
 righteousness, whereby we may dare perswade  
 our selues that wee are made righteous before  
 him, but onely a fruite proceeding from that  
 applied first vnto vs, and then testifying thereof.  
 Further howe coulde it be said truely, that life  
 euerlasting

everlasting is *χαρισμα τῷ Θεῷ*, that is, the free gift of  
 God, Rom. 6. 23. if it come at all by merite? To  
 imagine that it may come of grace and also of  
 woꝝkes, is flat against Paul, Rom. 11. 6. where  
 he sayth, If it be of grace, it is no moꝝe of woꝝkes,  
 oꝝ else were grace no moꝝe grace: but if it bee of  
 woꝝkes it is no moꝝe grace, oꝝ else were woꝝke  
 no moꝝe woꝝke. In which woꝝdes hee determi-  
 neth, saluation to come by merite of woꝝkes, and  
 by grace, to bee so contrarie the one to the other,  
 as if it come the one way, it cannot come at al by  
 the other. It cannot bee said to the shifting off  
 of this place with any reason, that here by woꝝkes  
 are meant woꝝkes onely done before faith, for he  
 speaketh generally heere of woꝝkes without di-  
 stinction. And therefore very well sayde Au-  
 gust. *contra Pelag. & Calest. lib. 2. cap. 24.* Gods  
 grace shalbe grace no way vnlesse it bee free eue-  
 ry way, and the drift of the Epistle to the Ga-  
 th. is flatly and directly against such as would  
 be saued partly by grace thꝛough faith in Christ,  
 and partly by their woꝝkes following faith. For  
 they were neuer taught by the false Apostles, nei-  
 ther did they then hold, iustificatiõ by woꝝkes  
 done before faith, oꝝ by woꝝkes alone. And yet  
 Paul speaking to the purpose to confute them  
 faith, If righteousness come by the lawe, Christ  
 died in vaine, Gal. 2. 21. & chap. 5. 4. ye are abo-  
 lished from Christ, whosoever are iustificed by the  
 lawe



lawe, yee are fallen from grace. Upon which  
ground said Augustine in his p̄face vpon the  
31. Psal. If thou wilt haue nothing to doe with  
grace, boast thy merites: and Chrysostome 3. ad  
Gal. saith thus, They sayde, accursed is hee, that  
leaneth onely to fayth: Paul sheweth, that hee  
that so doeth is blessed. And Ambrose also  
vpon the same warrant 1. Cor. 1. affirmeth, that  
it is appointed of G D D, that hee that belee-  
ueth in Christ shalbe saued without woorkes  
onely by fayth, freely receiuing remission of his  
sinnes. And least they should cauilt, and say (as  
they are not ashamed to doe) that by woorkes of  
the lawe are vnderstoode onely woorkes done be-  
fore fayth, by the direction of the Lawe, with-  
out the infusion of the speciall grace of G D D  
through Christ, marke howe notably to preuent  
that popish shift chap. 2. 15. 16. hee saith, Wee  
that are Iewes by nature and not sinners of the  
Gentiles know, that a man is not iustified by the  
woorkes of the Lawe, but by the fayth of Iesus  
Christ. Euen we (I say) haue beleeued in Iesus  
Christ, that wee might bee iustified by the fayth  
of Christ, and not by the woorkes of the lawe, be-  
cause that by the woorkes of the Lawe no flesh  
shalbe iustified. In which woordes he excludeth  
from the office of iustifying not onely the woorkes  
of vnbelleuers, but also of them that beleeue, say-  
ing, that he and such as hee was, which beleeued



in Christ did so beleue, not that they might  
bee inabled thoroowe their owne woorkes to  
iustifie by themselves, but the plaine contradic-  
torie, that is, that they beleued in him, that they  
might still bee iustified by their faith in him,  
and not by their woorkes, which were woorkes  
doone after their faith, though hee calleth them  
the woorkes of the Lawe, because therein  
they were prescribed. Againe, where haue  
they any grounde for this point of diuinitie,  
that **CHRIST** merited that their woorkes  
or the woorkes of any shoulde bee meritori-  
ous? Doe they not see, that this were inef-  
fect to say, that Christ communicateth his own  
glorious office of being a Sauour to these  
woorkes, and so remaineth not a full and a  
perfect sauour in him-selfe and by him-selfe?  
Whereas wee read flatly to the contrary **Isai.**  
**43.11.** where hee sayth vnto vs thus, I, euen  
I am the Lorde, and beside mee, there is no  
sauour. To conclude therefore this point,  
if the righteousnesse that **GOD** hath prou-  
ided for vs in **CHRIST**, were not the  
righteousnesse that shoulde make vs righteous,  
why is it; that wee reade, that the saythfull  
shall say, **Isai.45.24.** In the Lorde haue I  
righteousnesse and strength: and that his name  
shall bee our righteousnesse, **Ierem.23.6.& 33.**  
**16.** And that the Messias shall bring with  
him

him an everlasting righteousnesse, Dan. 9. 24. Who seeth not, that it is, seeing God hath appointed, that wee shoulde be so iustified, as that the whole glory may bee his, and none ours, (which cannot bee, if it come by any woorkes at all, done by vs, Rom. 3. 27. & 4. 4) to make vs conclude with Paul, that he is made of God unto vs wisdom, righteousnesse, sanctification and redemption, that he that reioyceth, may reioyce in him, 1. Cor. 1. 30. 31.

If yet they wil say, that this cannot be, that we should be termed or accounted righteous by a righteousnes which is not in our selues, but in christ, I aske them why they holde so? They must answer, because it is a principle in Philosophie, that the accident must bee in the subject whereof it hath denomination. To whom first I answer, that it is not in vaine that S. Paul hath giuen vs this warning, beware least there be any, which spoile you through vaine Philosophie, Colos. 2. 8. Secondly I say, that howsoever this bee a sound principle in philosophie, yet it is false in diuinitie: which I proue thus, Christ was one in whom there was no sinne, Isai. 53. 8. & yet we read that the Lord layd vpon him the iniquities of vs all, ver. 6. In so much that he was wounded for our transgressions, and broken for our iniquities, & the chastisement of our peace was laid vpon him, & with his stripes we are healed, ver. 5. Whereby

I see that our vnrightheousnesse was imputed vnto him, though there were no vnrightheousnesse at all inherent in him. Where-vppon it must needs follow, that as well may his rightheousnesse be imputed vnto vs, which beleeue, that of our selues are vnrightheous. Yea no doubt of it, that change hath **G D D** made with vs in him, to impute vnto him our vnrightheousnesse, that his rightheousnesse might be imputed vnto vs. For we read, that hee was made sinne for vs which knew no sinne, that we should be made the rightheousnesse of **G D D** in him. 2. Cor. 5. 12. By Iohn therefore he willethe the Laodiceans (Apoc. 3.) to come to him, to buy of him (but freely Isa. 55. 1.) long white garments to couer their nakednes, Vers. 18. That is, to haue at his hands by faich perfect rightheousnesse whereby they may be made righteous. And what peeuishnes is this to deny the imputation of Christs rightheousnesse to the beleeuers in him, and to holde that the rightheousnesse of Saints may be imputed vnto him that buieth a pardon, which they al hold? And how can it be otherwise but that his rightheousnesse should bee the rightheousnes of all thē that beleue in him? For it being, as it is, an infinite and absolute rightheousnesse, and they that beleue in him thereby being (as you haue hard) in him and one with

E

him,



him, how can it be I say any otherwise, but that those thinges that he in him should so farre bee communicated vnto them, as is meet and necessarie for them? Whereupon it cometh, that we reade Apoc. 3. 21. he saith, that he will grant to thē that ouercome, to sit with him in his throne, as hee ouercomming sitteth with the father in his.

## III

But to passe from this point to the last particular branch of their faith, wherein they plainly confesse that their faith breedeth not in them assurance and confidence of their saluation, but such a hope only as may be ioyned with doubtfulness, whether it shalbee so in the end or no. I will easily grant them, that as long as they build beside the only foundation Christ, as they doe vpon the satisfactions and merites of man, it cannot be otherwise. May I say further, that (forasmuch as there is no couenant betwixt God and man of any saluation, but only in Christ Iesus the promised seede, for all the promises runne in the singular number, In one which is Christ, Gal. 3. 16. and they are all yea & amen in him, 2. Cor. 1. 20.) it is horrible presumption (so farre off is it from being humilitie) for thē once to hope, or to call in question, whether they may or shalbee saued, seeking for any part thereof, for any thing that is not he. For it is to looke after some sort to bee saued after

a meere fancie and deuise of man, full of roberie and blasphemie against Iesus Christ: which howe absurd it is let any man iudge. And as long as their owne consciences enforce them to confesse, that they haue no better faith than this, let them be assured, that though they weare their tongues to the stumpes, and their knees till there growe hornes on them in praier, to G D D for their saluation, they shall neuer be heard. For it is witten Iam. 1. 6. 7. Let him aske in faith, and wauer not, for he that wauereth is like the waue of the Sea tost and caried awaie: neither let that man thinke that he shall receiue any thing of the Lord. And whereas an assured confidence of saluation in Christ is counted of them presumption, I say they may be ashamed but once to thinke so. For vnto the right beleeuer God hath first giuen his generall promise, that such a one whatsoever he be shall not perish, but haue eternall life, Ioh. 3. 16. And this worde is in witing in the place befoze named, and els where verie often in Gods booke, and in the vse of the Sacramentes it is particularly applied to euerie one that so beleeueth Roman. 4. vers. 11. And besides al this the spirite of G D D inwardly in the hearts of all such teacheth them to crie Abba, Father, Romanes. 8. 15. and testifieth to their spirits, that they are the

chilozen of God, verl. 16. and so sealeth them vp to the day of redemption, 2. Corin. 1. 22. Upon which euidence to grounde an assured confidence to enioyne the thing promised, who may not? Yea the Lord hauing giuen such euidence & ground vnto vs, of assurance, who seeth not, that this notwithstanding to doubt, whether the thing promised shal bee giuen vs or no, is most horrible sinne against the Lorde, calling his trueth into question, 1. Iohn 5. 10? And therefore, whatsoever they say to the contrarie, wee knowe it is our dueties, to peeelde vnto the exhortation made to all them that beleue aright in Christ, Heb. 10. 19. &c. which is this, Seeing therefore (brethren, ) that by the blood of Iesus wee may bee bold to enter into the holy place by the newe and liuing way, which hee hath prepared for vs through the vaile, that is, his flesh: and seeing we haue an hie Priest, that is ouer the house of God, let vs drawe neere in a true heart, in assurance of faith spzinkled in our hearts from an euil conscience, and washed in our bodie with pure water, and let vs keepe the profession of our hope without wauering, for hee is faithfull that hath promised. Thus I hope you see proofoe sufficient to prooue, that the popish faith is not that faith, wherby men can grow into an vniõ with Christ, & consequently not the faith wherby any can die in the Lord. How be it because they shall not say,

The popish faith is anti-christian, & popery antichristianitic.



say, that I was driue to seek for foraine proofes to proue this, and haue no prooffe or argument to confirme it in this my present text; giue me leaue to vse one argument more to proue it, and that deduced from the very circumstances of my text: which I thus frame, Whosoever dieth bearing the marke of the beast either in forehead or hand, dyeth not in the Lorde, but in the Babylonish, that is, Antichristian religion: but whosoever dyeth in this popish fayth, dyeth bearing the mark of the beast in the forehead or hand: *ergo* so farre off is it, that such a one dieth in Christ, that in deede and trueth hee dyeth in Antichrist. The first part of this argument they neither can nor will deny. For they read vers. 9. 10. 11. that who so worshippeth the beast and his image, and receiueth his marke either in his forehead or hand, the same shal drinke the wine of gods wrath, and be euerlastingly tormented. Wea what then (wil they say) your assumption or second part of your argument is vtterly false. Wel, that then being proued, the conclusion must bee yeelded vnto. This they them selues grant, that by Babylon (the fall whereof heere denounced shall followe vpon the preaching of the Gospel, vers. 6. 7. 8.) is ment the flourishing kingdome of Antichrist, and they confesse, that by wearing the marke of the beast in foreheade or hand, is vnderstoode perseuering still a fauourer and liker of Antichristianitie,

By Baby-  
lon we are  
to vnder-  
stande

Christianitie, notwithstanding the warning here  
giuen to the contrarie. And if they would  
denie either of these, they could not for-  
shame, the text in this booke and the circum-  
stances thereof are so pregnant to prooue  
them. If therefore I can prooue, that by  
Babylon here wee haue to vnderstande Rome,  
and that Antichristianitie and Popery bee all  
one, then I am sure, that they must needes  
graunt my assumption. For the first of these  
I doe boldly affirme, that here by Babylon we  
must vnderstande Rome. My reasons are these,  
The phrase vsed in this booke generally is  
figuratiue, and not literally to bee taken,  
and therefore it is not likely, but by Babylon  
is ment some other Citie, which figuratiuely  
might bee so termed. And it is euident, that Iohn  
speaketh of such a Babylon, as flourished in his  
time, & should long after, and yet that should in  
the end haue a fall: and therefore not of Babylō  
in Chaldea, for that was fallen and decayed be-  
fore. Neither is it straunge in the Scripture  
to finde one Citie and people called by the name  
of another, for the likelihood of manners betwixt  
the one, and the other. For Isai. i. 10. wee read,  
that G O D speaketh thus to the Princes and  
people of Israel, that dwelt in Canaā; Heare the  
worde of the Lorde, O Princes of Sodom,  
hearken vnto the lawe of our God, O people of  
Gomorrha.

Gomorrha. By which reaso most aptly after the same figure of speach may Rome be called Babylon. For as olde Babylon vered the Church in the olde Testament with long captiuitie, so hath Rome done the Church of Christ in the newe; as that ouercame the Jewes and burned their Citie, so hath also this doone by Titus and Vespasian: as Babylon was the seate and fountaine, when it flourished, of Idolatrie and all abomination, so hath Rome beene both in the time of the beast and his image, that is, both in the time of Paganisme vnder the heathen Emperours, and nowe in the time of Papisme vnder the Popes the Princes thereof. And it is no small reason to mooue vs by Babylon heere to vnderstand Rome, that it is called Babylon the great Citie, that hath made all nations drunke with the wine of the wrath of her fornication, that is, that hath infected all nations with a false faith and religion, whereby men in falling from their faith onely in the true and onely husband **CHRIST**, fall to put their trust and confidence in other thinges, that are not **CHRIST**, and to committe fornication spiritually with those things for the which the Lorde is wroth with them. Which cannot bee sayde of Babylon in Chaldeia, nor of any other Cytie so called.



for none of that name haue doone so since Iohns time: but most fitly, as appeareth by view of the popish doctrine and faith, may be said of Rome, and the Princes thereof the popes. So that thus you see by the way, that their glory is turned to their shame. For they bragge of their vniuersalitie and generall consent, which ye see heare (their doctrine being as you haue hard) is a most plaine note of the Antichristian Babylon. But which is of all reasons the most forcible, whereas it cannot be denied, but by the purple, silken, and proud whoze of Babilon is ment Antichrist, Apoc. 17. 4. their shee is described sitting vppon a Crimson colozed beast full of names of blasphemy, which had 7. heades and 10. hornes vers. 3. which 7. heades are by the Angel vers. 9. expounded to be 7. mountaines on which the woman sitteth. The names of the hilles be these, Capitolinus, Palatinus, Auentinus, Cælius, Exquilinus, Viminalis, Quirinalis. And the woman is said vers. 18. to be that great citie, which raigneth ouer the kings of the earth. Then by which descriptiõ it was impossible more plainly to describe Rome, which thẽ was the mistresse & chief of other Cities, & a Citie compassing within the limites thereof 7. hilles, as euẽ boyes haue learned in the 2. booke of Virgils Georgickes, and as it is notoriously knownen otherwise. If therfore they will not haue Rome to be the very

seat

seate of Antichrist, let them finde vs out another citie, to which this description agreeth. Againe why should the standing and flourishing Empire of Rome, & the continuāce of the seate of the Emperoz there, be that which letteth and should let the settling of Antichrist in his seate, vntill it were takē out of the way, 2. Thes. 2. 7. but to shew that the very seate of the Empire should be his seate, and that the place must be left emptie for him by the departure of the Emperoz from thence before he could come into his cheire of pestilence? The papists themselves confesse that this is Pauls meaning there. And therfore Sanders in his booke of the visible Monarchie in his 4. demonstration for the defence of the Pope confesseth that Hierom in his 11. question to Algasia, Tertullia in his Apologie against the Gentiles, that Chrysost. vpon the place it self, and August. in his 20. booke *de Ciuitate Dei* cap. 19. (vnto whom he might adde Ambrose, Irenæus, Lactantius, with diuers others also) do vnderstande Paul thereby to meane the Romane Empire. Which when in deed it decated in the West, and tooke his seat in y<sup>e</sup> East at Cōstantinople the Popes found to be so taken out of their way, that (as experience & all stories confirme) quickly after they grew to be so Emperozlike in the West, that in these Kingdō the wound y<sup>e</sup> the former beast had takē by



by thus remouing his seate from Rome, seemed to be healed, they bare so liuelie the image of the former beast. As for the Empire that is now left in the West, it is (as it is wel known) a thing in name but not in deed, & they haue so handled the matter, that it is as good as quite taken out of their way, they may do for all it, what it pleaseth them: and the other part of the Empire is swallowed vp of the Turke. Lastly you are to vnderstand, that I am not the first, that by Babylon here vnderstand Rome. For euen then when these visions of Iohn were far harder to be vnderstood than now, in that now experience hath opened many of them, which it had not then, the ancient fathers many of them sawe that by Babylon here was ment Rome. As for example, Tertullian contra Iudeos, and Hierom in diuerse places, as in his 11. question to Algasia, in his p̄face of Didimus booke of the holy Ghost, and in his 2. booke against Iouinian. Yea our Rhemistes in their notes vpon the last of the first of Peter earnestly contend to proue, that there by Babylon is meant Rome, and vpon the 17. of Iohn they dare not flatly deny, but y there, by Babylō the seate of the strumpet, may bee vnderstood Rome. Wherefore these reasons considered I conclude, that by Babylon here is ment Rome. Yea but yet you shal not find it so easie a matter to proue the popish faith to be Antichristian, they will say. Yes verily: for euen that, which I haue

That the  
Popish  
faith is an-  
tichristian



already saide in the description and confutation  
of their faith, proueth it to be Antichristian. For  
if Antichrist be he that is an aduersary to Christ,  
and if he be an aduersarie to Christ, that robbeth  
him of that honour and glozy, that is due vnto  
him, then it cannot be but that the popish faith is  
Antichristian. But S. Iohn, say they, in his first  
Epistle cap. 4. 3. hath plainly told vs, that that  
spirite that confelleth not that Iesus Christ is  
come in the fleshe, that is the spirite of Anti-  
christ. Whereby they would gather, that they  
cannot be Antichristian, because they confesse,  
that Christ is come in the flesh. I answered them  
with Aug. words vpon S. Iohns epistle tract. 3.  
*Non attendamus ad linguam, sed ad facta, &c.* Let  
vs not consider what they say, but what they do.  
For if they all should be asked with one mouth,  
they would cōfesse the Lord Iesus to be Christ.  
But let their tongue staie a while, & aske their  
life: for howsoeuer in wordes they confesse, that  
Iesus Christ is come in the flesh, yet in deed and  
truth they deny it. For he that denieth the fruit &  
cause of his cōming (which was as I haue pro-  
ued to be a ful, whole, & sole sauour in himself &  
by himself) they deny his cōming indeed & truth,  
whatsoeuer they say in wordes. And this is euident  
in the, in y they trust not to his satisfactiōs & me-  
rits, wout adding thereto their own in the cause  
of their saluation. The Iews & Turks say they  
know

knowe God, and beleue in him: but we christians say, and we say truly, that they neither know him nor beleue in him at all but onely in an Idoll of their owne framing, because they know him not in the face of his sonne Iesus Christ. Arius in plaine words denied not Christ to be God, yet because he denied that he was equal to his father, he denied his godhead in deed. And so though the papistes in wordes confesse Christ to be come in y<sup>e</sup> flesh, yet because in deed & truth they will not let him be priest alone, to offer propitiatory sacrifice: king alone, to gouerne by his owne orders: prophet alone, to instruct by his owne worde: but (as it is most euident) ioyne vnto him a succession of priests to iterate his sacrifice, which he offered once for all, Heb. 9. 25. 26. alter his lawes and orders, add and detract at their pleasure too and fro his reuealed and written worde, as the face and practise of their Church teacheth, in deed & truth they denie that he is come in the flesh. And it appeareth be the prophecies that we haue in the scripture of Antichrist, that he shall not be so blunt a foole, as flatly and in plaine tearmes to denie so manifest an article of fayth, as this is, but he and his shall come and set abroach their false doctrin through hypocrisie. 1. Tim. 4. 2. In so much that antichristianitie 2. Thess. 2. 7. is called a mysterie of iniquitie, that is an iniquitie that

that not all at once and openly shal shew it selfe,  
but that shall come in by soft & stealing pases  
so shrowdeed and hidde vnder a shew of godli-  
nes, y it should not easily be espied. And there-  
fore Christ Mat. 13. 25. 26. cōpareth this badde  
seed to tares, which the good seedmans foe sow-  
ed amongst the good wheat, while men slept,  
and then sliely went his way; which was not  
espied by and by of the good seedmans household,  
nay not untill the blade was sprung vp. And  
therfore Saunders is but a foole from hence to  
drawe a demonstration that the Pope is not  
Antichrist, because in wordes he confesseth  
Christ. How could he be ignorant, that it is no-  
ted Apoc. 17. 4. that the Babylonish harlotte is  
described to hold out vnto others her abomina-  
tions and filthie fornications in a golden cuppe:  
that is, that it should be y propertie of Antichrist  
(the more to allure men to recieue his religion)  
to colour it with as glorious shewes of Catho-  
lique and Christian religion, as he could deuise.  
By which note by the way we may see, how  
vaine that their great reason is, whereof our  
late Iesuites, and Rhemistes bragge so much,  
namely that therefore Popery cannot be Anti-  
christianitie, because it canot be shewed (as they  
say) in what Emperors time it beganne, & that  
it was then espied and resisted as soone as it be-  
ganne. For howsoeuer it be the nature of some  
other



other heresies to beginne at once and to shew  
 themselves bluntly, as bad as they be, at the first,  
 yet we see it is not so with Antichristianitie, the  
 most perilous apostasie, and hotch potch of all  
 heresies. And therefore it is no more proove  
 that poperie is not antichristianity, if it could not  
 be told when it first came in, and who then by &  
 by with-stoode it, than it had been, that the  
 tares were no tares (whē evidently by cōparing  
 of them with the wheat they shewed themselves  
 to be so) because that they that then espied them  
 could not tel when they were sown, and that any  
 resisted the sower thereof, when he went about  
 to do it. As then it was sufficient to conclude  
 them to be tares, because they compared with  
 the fruite then of the wheate that was sown,  
 were found so far to differ from it, as they did: so  
 it is a sufficient argument to vs to proue the po-  
 pish fayth to be antichristian, in that we haue  
 founde it, as we haue, to differ from Christian  
 doctrine. But to the further proove thereof (be-  
 cause they bragge they haue fayth, & that a true  
 Christian fayth, because they with their mouth  
 confesse Iesus Christ to be the son of the liuing  
 God) they must be put in remēbrance, that the  
 diuels do as much as that cometh to, Mark. 1.  
 24 and Luc. 4. 34. and how that Iudas kist him  
 with his mouth and sayd, Haile maister, when  
 he had but a trayterous heart. Matth. 26. 49.

and

and Marke. 14. 45. May I say yet more, that the Diuelles sayth is farre better than theirs. For (no doubt of it) they knowe and are fully perswaded (though they greiue at it) that the merites of Christes owne satisfaction performed in his owne person by him self are so infinitely auailable in the sight of his heauenly father, that they neede not the addition of any other satisfaction or merite to saue the beleuer, and this they will not be brought to confesse. Whereuppon it must needes follow, that they imagine to them selues such a cruell and mercilesse God the father, as wil not grow to be at one with them for the infinite merits of his owne deare sonne, without the addition thereunto of their owne: and such a God the son they haue framed vnto themselves, as that either could not, or would not fully in him self and by him self prepare whatsoeuer was necessarie for mans saluation. The verie consequent whereof is this, that in deed they neither know God nor beleue in him; but worship an Idole of their own heades. For it is most true that S. Cyprian hath sayd in his booke *de duplici Martyrio*, of double Martyrdome, *Non credit in Deum, qui in eo solo non collocat totius sue salutis fiduciam*: he beleueth not at al in God, which repositeth not in him alone the confidence of his whole saluation.

That  
Popery is  
Antichri-  
stianity.

Yet to proceed one steppe further with them, not onely their fayth is Antichristia (as it appeareth by their former reasons) but their Church and kingdome is so also: in so much that popery is Antichristianitie it selfe. Which to be so, whosouer with a single eye will but consider the propheties and descriptions of Antichrist and his kingdome, 2. Thess. 2. 1. Tim .4. and through this booke of the reuelation, and compare them with the kingdome of popery, shall see most evidently. For if time and oportunitie now would permitte me, I would not doubt to make it most clearlie appeare to euery one heare present that there was neuer cote made fitter for mas bodie, or gloue for his hand than these descriptions be for popery. For a litle taste whereof, consider either the originall, the manner of proceeding and growing to his perfection, the flourishing estate, the qualities or consumption of Antichrist set downe in these places, and you shall finde them all notably to fitte the papacie. His originall is sayd to be from the earth, Re. 13. 11. And 2. Thess. 2. we read that the mystery of his iniquitie was working in Pauls time. In that no doubt (as it appareth by the occasion that Paul had to write as he did, to y Galathians) there were euen the false Apostles, that taught men to seeke their saluation partly by their owne merites, and not onely by fayth in Christ



**Christ:** And whence is popery sprung, but euen from the earth, that is from earthly and not heauenly groundes, from the wit and will of foolish man and vncertaine traditions of earthly men? And who seeth not that the false Apostles doctrine in Galatia is the verie ground of al popery? His maner of proceeding (as you haue heard) is by hyppocrisie, & (as you may further obserue) by false myracles, 2. Thes. 2. 9. and when these will not serue, by extreme persecution without all mercie against the faithfull witnesses of the truth, Apoc. 17. 6. Al which haue bin the steps, whereby popery hath proceeded and growen to his perfection, as experience most evidently hath taught. Antichrist could not fully be bozne, that is, shew himselfe in deede in his right colours (as you haue heard) vntil the Romane Empire was remoued out of his way, but then hee shoulde. Which in stories wee see iustly verified in the papacy. For vntil the seat of the Empire was remoued fro Rome, to Constantinople, & the empire in y West decayed, the popes chalenged not to themselves their blasphemous & Antichristia titles. But shortly after in the murtherer Phocas his time they tooke them vpon them. Antichrists flourishing estate is described to be such, y al nations shalbe made drunke with the wine of the wrath of her fornication, & kings shal comit fornication with her, Apoc. 18. 2. that is, there shalbe a wonderful vniuersall consent in imbracing

ring Antichristes religion : and it is set forth to be wonderfull pompeous, magnificent, & maiestical for the wealth and brauery of the world, chap. 17. 4. which be two of the things that popery braggeth of, & triumpheth for against the true Church of Christ. As for his qualities, we read 1. Tim. 4. 2. 3. that he shall teach that there is great holynesse in absteyning from mariage and meates: and that therefore he shall forbidde mariage and command abstinence from meates, and that he shall speake wordes full of blasphemie, as we read, Apoc. 17, 3. And that he shalbe an aduersarie, that exalteth him self against all that is called God, or that is worshipped, sitting as God in the temple of God, shewing himselfe that he is god, 2. Thes. 2. 4. Of which qualities y two first are notoriously seen in popery, in forbidding the mariage of ministers, and in the commanding, as a holy and meritorious thing, abstinence from flesh. And as for the rest, who can consider, how the Popes haue brought kinges and princes vnder to do them most base seruice, and what otherwise they haue taken vpon them and do still to make lawes besides and often contrary to the worde witten, to binde consciences yet vnder paine of damnation to obey; how they call them selues heades of the vniuersall church, which is Christes speciall, and peculiar title, Coloss. 1. Ephes. 1. how they take vpon them to forgiue sinnes, and to conferre vpon  
 beggerly



beggerly creatures by the halowing of them.  
 power to put away finnes, but he must be en-  
 forced to confesse, that all the other qualities are  
 seene and found notoriously in the case of popes  
 for a long time? Lastly as it is prophesied that  
 by the spirite of Gods mouth 2. Thes. 2. 8. An-  
 tichrist shall consume; and after the sound of the  
 Gospell againe, that Babylon shall fall, Apoc.  
 14. 8. so (the Lordes name be praised for it) we  
 haue seene by experience papacie fallen into a  
 great consumption, and the popes credite & au-  
 thoritie verie wel fallen also in the consciences of  
 men by the preaching of the gospell againe in  
 these latter dayes. And to our comfort we may  
 learne out of the 2. to the Thes. 2. 8. that his con-  
 sumptio is so deadly, that he shal neuer recouer it  
 vntil he be quite abolished by the brightnes of  
 Christs comming. If he therefore win a litle in  
 one place, both he and his may learne by this to  
 make their account, that they shall loose more in  
 another. In steade therefore of hoping a-  
 gaine for their golden day, let them learne for  
 the fall of Babylon, which is irrecoverable,  
 to take vppe weeping and wailing, and to  
 cry alas, alas, for the great citie, as it is  
 prophesied that Antichristes friendes shall  
 do at his fall, Apocalyps. 18. 19. Thus  
 you see, or at the least may see, both that  
 Babylon is Rome, and also that Antichri-  
 stianitie is Poperie. Wherefore the seconde



second part of my argument is proued, which was this, But who so dieth in the popish faith, dieth bearing the marke of the beast both in fore-head & hand: & therefore now againe I may conclude, therefore so far off is it, that he that dieth a papist, dieth a christian, or in Christ, that most certainly he dieth a limme of Antichrist: & that consequently all Papistes, dying Papistes in this peeuish, & Antichristian faith befoze described & confuted, are shut out from this number that my text speaketh of. And thus also in this short comparison of the prophecies concerning the kingdom of Antichrist, you see once againe their glory turned to their shame. For (you know) they bragge that their church must bee the true church, because they cā alleage antiquity, vniuersality, vnitie & visibility, whereas all these (as you haue heard) are incident to antichristianity. For antiquity, it was beginning in Pauls time: for vniuersality and vnitie al nations shalbe drunke therewith: & for the last you haue heard, how glittering, visible, & pompuous the whore of Babylō shalbe. Let them not therefore dazel our eyes, or deceiue vs by any such false marks to cause vs to leaue the poore, litle, & persecuted flock of Christ, to ioyne our selues with their garish synagogue.

¶ Wel thus you haue heard, what faith wil not serue our turn to vnite vs vnto Christ, that so we may, when it pleaseth the Lord, die in him, even wherby you may also see (& I doubt not, but you do)

do) what maner of faith it must be that wil serue. Howbeit for your more ful satisfieng cōcerning that point, vnderstand, that that faith the Lord by the ministry of his word and Sacramentes through the inward working of his spirit neuer yet wrought in any, nor euer wil, vnles that first by his law he were one, that was come not onely to see and know his sinnes, & the punishmentes therfore due vnto him, but also to a true sorowe for the same, and an vnfeined loathing thereof, & consequently to an earnest hunger & thirst to bee deliuered therefrom. For Christ was not sent to comfort any by the Gospell, that were not first discomforted by the lawe, to raise vp any by the one, that were not first thrown down by y other, or to heale any by the one, whom the other befoze had not made euen sicke in soule for the grieve of sinne. And therfore it is witten, that hee was sent to bind vp the broken harted, to appoint vnto them that mourne in Sion, and to giue vnto the beautie for ashes, y oile of ioy for mourning, y garment of gladnesse for the spirit of heauines, Isai. 6. 13. And such (saith Dauid Psalm. 51. 17.) as are of a contrite and a broken hearte are acceptable vnto him, and hee wil not despise them: and to him, euen to him, that is poore and of a contrite spirit, he sayth, he wil looke, Isai. 66 2. And therfore Isai. 55. 1. and Iohn. 7. 37. he calleth only the thirstie vnto him, & Mat. 11. 28 the weary, & heauy loaden, promising comfort to

What  
faith it is  
that will  
vnite vs in  
deede to  
Christ.



such. Which propertie of our god it seemeth that the blessed virgine had wel obserued, & therefore she singeth, Luke 1. 53. Hee hath filled the hungry with good things, & the rich he hath sent empty away. They therfore that by faith would find Christ, & so be raised vp, must first go to schole to the law, to learne thereby effectually the former lessons: for the lawe is our scholemaster to bring vs to Christ, Gal. 3. 24. that so they finding out the depth & grievousnes of their spiritual sickness may seeke a fit & sufficiēt plaister & salue to heale & cure it. Unto which estate when the Lord hath brought his, knowing y<sup>e</sup> light after darknes, helth after sickness, felicity after tast of misery wil be y<sup>e</sup> more welcome & more thānkfully receiued, thē effectually he causeth thē so to profit by y<sup>e</sup> doctrine of the Gospell, that first thereby they attaine to a sound & right knowlege of Iesus Christ, what he is in person, & what he is in office. In person, that he is the second person in the Trinitie, very God, and very man also: & yet that he is but one person consisting of these two natures. In office, king, priest, & prophet, the only messias & meanes to be saued by. Which saluation therby also they learne, he hath dearly & fully merited in & by his own abasement, in y<sup>e</sup> he became man, liued, died, was buried, & descēded into hel: & therby likewise they learn, that by his aduancemēt, that is, by his resurrection, ascensio, & sitting on the right hand of his father, he is now able to bestowe & applie  
the



the same saluation by him selfe so merited to all that be his. Whereupon they take occasion steadfastly to beleue, that for his onely sake they shal not only be quite of al their sins & the punishments due for the same, but that also God will vouchsafe to account them righteous, & wortheie or meet for the kingdome of heauen for his righteousness imputed vnto them. So that sayth seeketh for the whole matter & cause to be saued by in Christ Iesus alone, & in him alone it findeth, & apprehendeth sufficient matter why the owner of it shold bee iustified and saued. The ground of this faith in the confutation of the popish sayth you haue heard alredy: wherunto adde yet these two manifest places, whereof the first is in the 10. of Iohn 1. and 7. where Christ flatly teacheth, that he is the onely doore into Gods sheepefoulde, and that so earnestly, that he pronounceth them all theeuers and robbers, that seeke to get in anie other way. The other is in the 4. of the Act. 10. 12. where we read, that Peter boldly before the high Priestes and their companie in a solempne assemblie saith, Be it knowen vnto you all, and to all the people of Israell, that there is saluation in no other, but in Iesus of Nazareth: For among me there is giuen no other name vnder heauē wherby we must be saued. The two places (if there were no more to be found throughout the whole scripture) were sufficiēt to put vs out of al doubt, that there is no part of saluation

to be looked for, but only in, through, and for Iesus Christ. And therfore the greater is y<sup>e</sup> iudgement of God vpon the Church of Rome, which notwithstanding these places will yet seeke for some part of the cause of their saluation by their owne satisfactions and merites. But we, to whomh e Lord hath giuen grace to see the glorious riches, which he hath prepared for vs in this his son, hereby may be assured, that seeing there lacketh in Christ, neither ablenes, nor willingness to be such a one, that without all wa- uering we may be bould to beleue that God is both able and willing freely and fully, soly, and wholly to iustifie vs here, and to glorifie vs elsewhere, for this his sonnes sake alone. Which perswasion grounded vpon this and other such groundes in the scripture before touched, is that which I boldly affirme vnto you, to be the fayth that in deed maketh vs to be in the Lord, and so readie to die in the Lord. I exhort you therefore as many as be desirous to die in y<sup>e</sup> Lord, to seeke in time by this fayth to liue in the Lord. Remember that it is the Lordes gift, and that by the ordinarie means of the worde preached, Gal. 5. Rom. 10. 14. 1. Cor. 1. 21. And therefore if you would haue it, and hauing it once reteyne and keepe it, you must diligently seeke it at y<sup>e</sup> Lords hands by the vse of this meanes, and that while the Lord doth offer the meanes vnto you, least (as hee threatheth, Prouerb. 1. 24. 26.)

Be



Because hee called and ye refused, he will laugh at your destruction, and mocke when your feare commeth. Do not deferre off the seeking for it, and the strengthening of it vntil old age come. If you would dye in it, you must learne to liue in it first: and there is no reason that you should spend the strength of your dayes in vanitie, ignorance, misbeliefe, & infidelity, in the seruice of Satan, and in the end when these thinges are wearie of you to thinke, that it is inough to serue God with your old, drie, and rotten bones. God neuer liked to be serued with the lame, blind and maimed of the flocke, but the strong, lustie, and vnblemished he alwayes called for, Mal. 1. 8. & 13. And therefore let euery one in his youth and time of his strength remember his creatour, and turne vnto him, Eccle. 12. 1.

Of this faith, and early and timely seeking for it this noble person, whose funerall and buriall we are now about, hath beene a noble example vnto vs. For we know, that not onely in his later daies, in her Maiesties time that now is, whom to be of this faith was and hath beene safe & commendable vnto him, but also befoze, when to shew himselfe of this faith was daungerous to his liuing and honour, he hath shewed himselfe in his life a zealous and constant professor & confessor of this faith, vsing all good meanes both priuately and publikely to nourish it by the diligent vse of the meanes aforesaid. I my selfe haue beene both

an

A brieft  
report and  
testimony  
of the  
Earle of  
Bedfordes  
life and  
death.



an eye witnesse, and an eare witnesse, that both in respect of his sinnes, hee had infallible tokens of a very broken and contrite hart, and thought as basely of him selfe in respect of him selfe as a true penitent man shoulde: and that yet casting his eyes vpon Gods mercies towards such in Christ, no man coulde be more comforted and raised vp againe. Notwithstanding he was as free from the common corruptions of the world (whereinto men of his place are greatly assaulted and prouoked to fall) and as full of loue & charitie and all the fruites thereof as lightly amongst men any can bee found: yet this I can testifie of him, and (I thinke) so can all that knew him and were acquainted with him, that he was neuer the more puffed vppe with any conceit of his owne righteousness: yea though his course of life and dealing with all men were such, that he had gotte this title commonly in the mouthes of all, The good Earle of Bedforde, yet stil his crye was, that only in Iesus Christ & his merits was all his hope & trust concerning his saluatiō. And truely as he liued in this faith in this sort, so, to the glory of his God, all our good example, and his owne euerlasting comfort, hee died constantly in the same. And therefore (as they that were most about him can testifie) a litle before his death in this his last sicknesse, out of the abundance of his hart, and faith that was lodged therein, hee vttered these wordes with great comfort,

comfort, Satan is cheyned, Satan is cheyned:  
The seede of the woman hath broken the ser-  
pentes head, The seede of the woman hath  
broken the serpents head: Euen for me, Euen  
for me. And a little besoze his death hee ioyned  
in praier with a godly minister, (whom hee  
kept in his house for the watering of himselfe &  
his familie, from time to time, with the water  
of life) vnto the Lorde most earnestly, and made  
in his hearing (after some good comfort giuen  
him by him) a notable, sweete and Christian cō-  
fession of his faith in God the father, God the son,  
and God the holy Ghost: shewing how fully hee  
hoped to be saued in and for Iesus Chrestes sake  
alone, cōcluding in the end thus, Thus I beleue  
with my hart to iustification, & confesse with  
my mouth to saluation: and so quietly within  
a verie litle space after gaue vp the Ghost. I  
dare therefore be bolde to place him within the  
number of them that heere in my text the Lord  
speaketh of. For he was no timeseruer, or dis-  
sembler, none that either in forehead or had bare the  
mark of the beast, but that hated the least ragge,  
relicke, and clout of the Rhomish harlote euery  
day more and more vnto his death. O you  
Nobles and others, of what calling soeuer,  
learne and seeke to bee like to him liuing, that  
ye may be like to him dying. Assure your selues  
that hee loued Gods sincere trueth vnfeined-  
ly, that hee made not his religion a stepping  
stone



stone to climbe by to promotion by, nor his diligence to serue his turne to compasse his worldly fetches and deuices by. No, no, he was no vaine and prophane politike, that fauoured and countenanced religion for his own turne: his vnfeined loue appeared towards it, in that euen the feete, yea the very feete of thē that were messengers therof vnto him, were alwaies beautifull in his eies: insomuch, that hee tooke pleasure to reason and conferre with them most familiarly and courteously, taking it as great honour vnto himself, to patronise them in their good causes at al times, and to further to his vtmost their honest suites. Truly whē I consider of the one side, how faithfull a counsellor her maiestie hath lost of him, and of howe trustie a pattone the common-weale is, by this his departure from vs, bereaued, and of howe deare and tender a father this our church is thereby also depriued; and when I haue done, enter into a consideratiō on the other side, of the blessed and happie chaunge that hee hath made, which followeth heere in my text: I cannot tel whether we haue greater cause to mourne in respect of this threefold losse to vs, than to reioyce in respect of the blessed and happie state hereby befallen to him. Sure I am we may nowe well conceiue, that in this threefolde respect there is great cause, why wee shoulde mourne: but I feare wee shall euery day more and more perceiue this threefolde misse and losse



of him, and therefore our mourning is rather likely to be increased than otherwise. Howbeit, to moderate it, let vs proceed in the text, that we may see thereby againe, what cause there is euen of loue towardes him to make vs in his respect to be ioyful againe. In the handling whereof I wil be the briefer, because I haue been the longer in this. Wherefore leauing him most certainly enrolled euen by Gods owne hande within the number of those, that be vndoubtedly dead in the Lord, let vs see what is here said concerning the state of such, and therefore consequently of him.

It followeth, Blessed are they immediately thenceforth, *Dea* saith the spirite, they rest from their labours, and their works accompany them. *Utherin* first their state is set downe by the heavenly voice, what it is, and when they enter vpon it, and then the same is iterated and somewhat explained by the approbation and assent of the holy Ghost, in that forthwith they rest from their labours, and their workes accompanie the. Their state is blessed. As for their entrance and continuance in that state, it is expessed in this worde *ἀπαύστη*, which, the etimologie of the worde, the vse of the worde in the best Greeke authoys, and the very circumstance of the text considered, cause me to translate thus, Immediately thenceforth. Which to be y sense that it hath in this place, vnderstanding the place of martyrs, the Rhemists themselves in the notes vpon this place willingly confesse.

The second part of the general diuision, wherein first is set down the method & true sense of that part of the text, with proofes thereof, as followeth.

confesse. Wea they vnderstanding y<sup>e</sup> place also ge-  
 nerally of al disceased in state of grace confesse it  
 may the also (though they say it doth not proper-  
 ly so signifie in this place, which they can neuer  
 proue) be so taken here, vnderstanding it onely of  
 those y<sup>e</sup> so disceased after Christs ascēsiō, vnlesse  
 y<sup>e</sup> impedimēt be in theselues. Whereby it is eui-  
 dēt, that not y<sup>e</sup> property of y<sup>e</sup> word, but a desire to  
 maintain stil their *limbus patrū* for those y<sup>e</sup> depar-  
 ted in faith befoze Christs ascēsiō, & their purga-  
 tory for some that depart so since, maketh the vn-  
 willing to yeeld, y<sup>e</sup> the natural sense of the word  
 here is as I haue rendered it. But who so consi-  
 dereth, that the scope of the place is to cōfort the  
 godly & sincere seruāts of god, against the mani-  
 folde assaults & afflictions procured them in this  
 life by Antichrist, euē with this, that if these not-  
 withstāding they perseuere vnto y<sup>e</sup> end, they shal  
 presently, and so forth for euer bee blessed, shall  
 thereby perceiue, y<sup>e</sup> it must needes here haue that  
 sense. For to take it any otherwise woulde mini-  
 ster vnto them a cold comfort: as for example say  
 vnto the but in their sense (which they wold faine  
 vtter for the sense, if they durst for shame) bee of  
 good cheare, be cōstāt vnto the end, & the perhaps  
 presently thou shalt go to blisse, and perhaps to  
 purgatorie, there to feele paines y<sup>e</sup> exceed all the  
 paines of this life at the least, vntill thou hast sa-  
 tisfied vp for thy sinnes, partly by thine own bea-  
 ring of those paines, and partly by such other re-  
 liefe, as good men shal prouide for thee whē thou



art gone, & the thou shalt go to blisse, & the comfort  
 y<sup>e</sup> it ministreth is as cold as lead. Answereth this  
 the circumstance of the text? May tendeth it not ra-  
 ther to the plain contrary, y<sup>e</sup> is, to their discōfort?  
 Well, it seemeth they wil not strive with vs for  
 this sense of the word, so we would be content to  
 understand it of al y<sup>e</sup> die in grace since Christs as-  
 cension only, & but of so many of those also, as be-  
 fore their death haue fully satisfied for their sins:  
 but we may not grant the either of these limita-  
 tions: not y<sup>e</sup> first, because they y<sup>e</sup> died in faith in  
 Christ to come, as wel as those y<sup>e</sup> die since in faith  
 in Christ come, found their faith auailable to their  
 saluatiō. For Christ hath bin y<sup>e</sup> selfsame slain lamb  
 for euer in y<sup>e</sup> sight of his heauēly father, Reue. 13.  
 8. and is one & the selfe same yester day, to day, &  
 for euer. Heb. 13. 8. And he himself, to the plaine  
 cōfutatiō of this grosse opiniō, that y<sup>e</sup> faithful that  
 died before his ascensio went not to ioy & blisse,  
 placeth Abraham & Lazarus w<sup>th</sup> him in ioy & blisse  
 before his death, Lu. 16. 24. &c. and promisseth  
 the thief y<sup>e</sup> day, when he died, y<sup>e</sup> he shuld be w<sup>th</sup> him  
 in paradise, Lu. 23. 43. And as for the latter the  
 painnes of y<sup>e</sup> addition hath bin laid open already,  
 in that we haue learned, that there is no other sa-  
 tisfactiō for the sins of the faithfull, but y<sup>e</sup> which  
 Christ made in his own person once for all: and  
 yet they are so loth that this place should bee  
 understood generally of al that depart in a right  
 sayth in Christ, when, where, and howsoeuer,  
 that

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that (mistrusting belike that *αἰών* would not  
 serue their turns) in the next clause *Ναί* they tran-  
 slate Now: where as they know it is an aduerb  
 of affirming, and not of time, and signifieth *Yea*,  
*Also*, & neuer *Nowe*. Why do they not translate  
 the same worde Mat. 5. & Iames 5. so also? Which  
 if they did, then we shuld read there, for Let your  
 yea be yea, let your nowe be now: & for Let your  
 speach bee yea, yea, let your speach bee nowe  
 nowe. But they founde that their vulgare tran-  
 slation readeth it *Iam*, that is, nowe. *Yea*, but  
 they were not ignorant, that truly the worde  
*Ναί* could not be so translated: but that they cared  
 not for as long as thus to translate it (though a-  
 gainst al reason) seemed to sound better to counte-  
 nance their *Limbus Patrum*, for so they gather of  
 it. Now saith the spirite &c. (that is since  
 Christs ascension.) that it is thus with them  
 that die in the Lorde, as though it had not beene  
 so before. And it would be noted, that the Greeke  
 word, that is translated labors, doth not signifie  
 any action or operation whatsoever, but such la-  
 bor as is wearisome and tedious to the doer or  
 sufferer. For we must not thinke that the soules  
 of the righteous separated from their bodies liue  
 in idlenes, without exercising themselves in any  
 kind of action. For (no doubt of it) they are oc-  
 cupied in the contemplation of GOD, wherein  
 their felicitie lieth, and in praising him with ioy-  
 fulnesse. But we are thereby to vnderstand, that  
 such

such is the case of them that dye in the Lorde,  
 that thencefoorth immediatly for euer all woe,  
 griefe, & paine whatsoeuer ceaseth to the both in  
 body & soul, which is one part of their blessednes  
 & happines here spoken of. But because blessed-  
 nes lieth not only in a not feeling of wo & paine,  
 but especially in fruition of some present & per-  
 manent ioy & comfort, therfore (the better to ex-  
 plane vnto vs, what blessednes it is, that they y  
 die in y Lord thencefoorth for euer haue attained  
 vnto immediatly vpon the dissolutiō of their soule  
 and body) it is farther added, that the workes of  
 such accompanie the: that is, that presently all y  
 good workes of such, euē vnto the giuing of a cup  
 of cold water to one of gods litle ones in y name  
 of a disciple shalbe rewarded in heauen with vn-  
 speakeable ioy & felicitie, Mat. 10. 42. I reade it  
 rather, And their workes accompanie the, because  
 so translated y force of the greek is the better ex-  
 pressed. For ἀκολουθεῖν doth not signifie to followe  
 afarre off, but to follow hard at the heeles, and  
 therfore ἀκόλουτος is a hand maid: & besides μετ' αὐτῶν  
 is more properly read, with the, than after them.  
 Also thus reading it according to the sense of the  
 greek, the circumstance of the place is better an-  
 swered, which was to animate those that liued in  
 the Lord also to die in the Lord, with hope of pre-  
 sent blisse vpon their death. Whereas, if it were  
 read, And their workes follow them, a cauiller to  
 their discōfort might say, that may be so, though



it be not before the end of a thousand yeres after their death, & so in y<sup>e</sup> meane time they may frie in purgatory. And thus it is confirmed likewise, y<sup>e</sup> <sup>ἀπορρ</sup> must here import immediatly thenceforth. For if the reward of their workes follow them, so, that it is present at their heeles, then there is no meane space betwixt. And yet I woulde not haue it hereupon inferred, y<sup>e</sup> my meaning is, that soules departed in fayth haue freight their confirmation and full crown of glozie, y<sup>e</sup> is prepared for the. For I know that that shal not be before y<sup>e</sup> general resurrection, & that y<sup>e</sup> setting of y<sup>e</sup> crown vpon their heades is deferred vnto Christs 2. coming. And therefore Iohn in a visiō (Apo. 6. 10) heareth y<sup>e</sup> blessed soules in heauē cry aloud for y<sup>e</sup> day, though so, that they are contēted w<sup>th</sup>out grief (for to obey the Lord is al their ioy the) to tary y<sup>e</sup> Lords leasure, & to abide his pleasure. But hereby I would haue it gathered (for so it may wel) y<sup>e</sup> straight their blisse is such, & shalbe theceforth, y<sup>e</sup> neither body nor soul shal euer feelee y<sup>e</sup> least grieffe or pain again, & y<sup>e</sup> presently y<sup>e</sup> soule is in possession & fructiō of so excellent an estate in heauen, in respect wherof it may worthily think it selfe right blessed & happy, and so fully rewarded for all the workes done by it in y<sup>e</sup> body, that it shal not haue cause to cōplain y<sup>e</sup> any one work is forgottē & not rewarded. Euen this therefore hath y<sup>e</sup> Lord from heauē in & by this word (blessed) expressed, which is a word of greatest importāce, y<sup>e</sup> he cold vse. For

in



in blessednesse and happines both Philosophers  
and diuines holde, that manues chiefe felicitie  
consisteth, whereunto in his whole life hee  
must aime. Wherefore (no doubt of it) euen  
this state of them, that die in the Lorde, that by  
this woord, and the phrases following to explaine  
it, is ment, is such a state, that the state of princes  
& Emperors in this life, let the bee otherwise as  
happy, as it is possible for men to be, in cōparison  
herof is but a misery. For what state here is, euer  
was, or shalbe so happie, which is not interming-  
led, was, or shalbe w<sup>th</sup> some labor & pain? Yea euē  
in y<sup>e</sup> delights here & greatest ioyes of this worlde  
there is satietie & wearisomnes: and there is no  
certaintie, nor vnchangeablenes in states here,  
the best and most flourishing are so subiect to mu-  
tabilitie and alteration: but in this there is no  
griefe of mind, nor sicknesse or paine of the body,  
no Gangrena nor any other woe, Apoc. 21. 4.  
And in the ioyes there is continuall comfort, and  
delight without wearisomnes, and that such as  
is euerlasting, vnutterable and vnconceiueable  
by the tongue or heart of man. And this is now  
the state, and hath beene euer since his departure,  
of this Noble Earle our honorable brother, and  
shalbe thencefoorth, as both GOD and angels  
ful well knowe, and wee men neede not once  
to doubt, and this shalbe ours also if wee liue  
and die in the Lorde, as hee hath doone.

It

It is told vs all so from heauen, it is recorded so by a faithfull witnes, and approoued and ratified by the spirit of God. God grant vs al grace to beleue it, & one day to trie the truth & certaintie of it in our own persons by experience. In y mean time let vs somewhat further consider of the doctrine and of the wordes as they lie, wherein it is vttered, that wee may not onely see thus, as wee haue done hitherto, the generall and principall lesson therein taught vs, but also euery particular truth confirmed thereby, & error confuted therein, that we may make the vse of it fully, for which it was written.

The particular lessons to be learned herein.

The same body shall rise againe, & in the meane time rest in peace.

Because (no doubt of it) there are fooles in the world, Psal. 14. 1. which in their hearts thinke though they wate not for shame w their tongues say, there is no God, and consequently, that there is neither Hell, nor Heauen, resurrection of the body nor immortallitie of the soule: let vs mark, what doctrine this text teacheth vs to the contrary to the stopping vp for euer of the mouths of such prophane Atheistes. Wherefore to begin with al I say, how could it be heere saide, y they that die in the Lord are thenceforth blessed, vnlasse in respect of the whole man it were so in some sort? Euidēt it is, that if either the body were vtterly perished, so that it should neuer rise againe, or the soul dead, that it could feel no ioy, they could not at al be said to be blessed. For blessednes (as you haue hard confirmed vnto you euē out of my text

it



it self) consisteth not only in ceasing from labour, woe and paine, but in a possession and fruition of a most heauenly reward. Nay it is most certain that if either the body in the meane time until the resurrection were not at rest and peace, or in the end should not rise again, the soul could not be said to be blessed, & to enjoy the reward of works done by it in the bodie. For it were a kind of miserie vnto it to haue the bodie disquieted, especially to be without hope of being euer restored & ioyned to the body again. Wherefore in that they that die in the Lord are here pronounced blessed, first for the bodie of such we learn, that they are in rest, and (as the scripture speaketh) as it were asleepe in the bosome of their mother the earth, Acts. 7. 1. 1 Thes. 4. 15. and therefore free from all woe and pain, and not to be disquieted by diuels, enchanteres, or witches any manner of way, and that most certainly they rest in hope of a blessed resurrection, which (according to the scriptures, Mat. 25. 1. Thess. 4. 1. Cor. 15.) at the last general day of iudgement by the power of y<sup>e</sup> Lord shalbe brought to passe. Whereof we must needs be perswaded, in that otherwise God should not be perfectly merciful, nor Christ a full saviour. And why should Christ take vnto his godhead & vnto therewith in person as wel the body of man, as y<sup>e</sup> soule of man, vntlesse he ment to be a full saviour of both? He our head rose again, in his own bodie one in substance with that it was before though



altered in properties, and so shall it be with his members, 1. Cor. 15. 1. Theff. 4. Notable therefore was Iobs faith, his time considered, I know saith he that my redeemer liueth, and that I shall see God in my flesh though after this skin the wormes destroy this body, whom I my selfe shall see & mine eyes shall behold, & none other for me, Iob. 19. 25. 26. 27. Euen the dying of y<sup>e</sup> cozne first in the earth and the after growing vp of the same, and the reuiuing of diuerse wormes and other creatures at the spring towards summer, that lay for dead al winter, are glasses in nature that our God hath set before vs to make vs ashamed, of this point of infidelity & Atheisme once to call the truth of the resurrection into question.

The soules  
immortal.

And as touching the soule that it dieth not, but (if it depart out of the body in the Lord) that it passeth streight to the Lorde, with whom it not only ceaseth from al woe & paine, but also enioyeth y<sup>e</sup> reward of blisse, hereby also we are plainly taught. For otherwise how should it be true, that immediatly thenceforth such as die in the Lord, are blessed in not only ceasing from their labours, but also in present receiuing reward of their workes. For hereupon it must needes follow to be most true, which we read, Eccle. 12. 7. that the soule returneth to him, that gaue it. And that also Mat. 10. 28. that tyrants cannot kil the the soule. Wherefore we may w<sup>th</sup> Peter count death but a flitting of the soule out of the tabernacle of the

the bodie, 2. Pet. 1. 14. and with Paul, a going  
frō an earthly house to a heauēly, 2. Cor. 5. 1. & c.  
and therefore with him vppon good cause desire  
to be dissolued, & to be with the Lord, Phi. 1. 23: &  
whē we die dieng in the Lord with chriſt, Luke,  
13. 46. and with Stephen, Act. 7. 59, commēd  
our soules into the handes of God. Whereupon  
it followeth that there is a soul; and that it dieth  
not when the bodie dieth, but is immortall. Wea  
further in that (as we perceiue by Chriſtes pla-  
cing of Lazarus immediatly in present fruition  
of ioy after his death in Abrahams bosom, Luke  
16.) the soules of such as die in the Lorde are  
saide heere to haue their woorkes accompanie  
them, hereupon it followeth, that the rewarde  
thereof is not droulie sleepe but a ioyfull feeling  
of heauenly blisse, and that therfore the soules of  
such departed sleepe not, but are awake, and in a  
liuely feeling of ioy in heauen. Which fancie of  
these sleepers is confuted also in that Ioh. Apoc.  
6. seeing in visiō soules in heauen, heard them crie  
aloude vnto the Lord to hasten his second com-  
ming. Herevppon also (in that of contraries  
there is contrarie condition) may well be gathe-  
red, in that the state of those that die in the  
Lord, is blessed, that the state of those that die  
not in the Lord, is accursed.

It sleepeth  
not nor is  
without  
feeling of  
joy afflu-  
redly vntil  
the resur-  
rection.

Now in that it followeth *and p<sup>r</sup>* immediate-  
ly thenceforth: and their woorks accompany the,  
and they cease from their labours, by three

That is no  
purgatory  
for any  
that die in  
the Lord  
to goe  
vnto.



most euident reasons it must needes follow that to such as die in the Lord there is not any meane place or purgatorie, and therefore to none other by our aduerlaries own confession. For they themselves hold as well as we, that all that die out of grace and fauor of our God, they for their sinnes in soul goe straight to hell: and that none goe to Purgatorie but such as die in the Lorde, which yet before their death haue not sufficiently satisfied for their sinnes. But here I say this their doctryne is flatly confuted: first, in that they are immediately after their death thenceforth without any exception saide to be blessed. Secondly in that it is said, They rest from their labours. Thirdly in that it is sayd, Their workes accompanie them. None of all which could bee true, if any of them went to purgatorie. And yet our Rhemists vpon this place are not ashamed to write in their notes (notwithstanding it be their knowen & receiued doctryne, that the paines that soules suffer in purgatory, be equal to the paines of hell for the time, and that one pꝛincipall toꝛmēt there is the gnawing worme of conscience) that soules in purgatory may be wel said to be blessed straight after their death, & to rest there in peace. Which if it bee true, then their doctrine of the paines, that soules abide there is but a frai-bug, and if their doctrine bee true, then this is false, which they write. Loe here the popish vnitie. But howe may they notwithstanding the



the paines there be sayd to be blessed? Because (say they) them notwithstanding they are ceased from the labours of this life, and all daunger to sinne, and are put in securitie of eternal ioy in the end, with unspeakable peace of conscience in the mean time. Then it cannot be (say I once againe) that the paines of purgatorie be so great for the time, as the paines of hel. For there is no securitie of ioy there in the end, nor in the mean time any comfozte at all in conscience, but extreme anguish and horroz. Againe, who seeth not that it is a poore blessednes to go from the afflictions of this life (which the saythfull with ioy and reioycing suffer, Act. 5. 41. and that in full assurance of ioy in the end, Rom. 8. 33. and so to the end of the chapter, and cōsequently with great comfozt of conscience indeed) to a place where for the space of ten mens liues, yea they cannot tell how long, they shall suffer paines and tormēts, the least wherof (as they write) infinitely exceedeth the greatest of the other. And if this were so, that it might stand with the Apostles meaning, as they in their notes would faine make vs beleue, thē (no dout of it) here is a cold hartning ministred to those y<sup>e</sup> liue in the Lord, to perseuere to their death against all assaults to y<sup>e</sup> cōtrarie, that whē they by they shal straightway make onely this change. No, no (dearly beloved) the scope of the text, and the nature of the blessednes here spoken of wil not abide this their glose.

The

The greeke word *κοπος*, which is heere translated labors, signifieth as (I haue told you) all labors with greife, wearisomnesse, or paine generally, and cannot bee restreyned to the afflictions onely of this life. And though they could hould their purgatoꝝ by their cauelling, for all *ἀπαιτι* and *κοπος*, yet (seeing they must needes vnderstande the last clause by a metonymie of the reward of woꝝkes. For the woꝝkes themselves (they knowe) were neither actions or passions, which are not extant but vanished and gone, when the action and passion was finished: and seeing also the greeke *ἀκολουθεῖ μετ' αὐτῶν* cannot moze properly be englished, than their woꝝkes goe with them: and seeing in purgatoꝝ they will not for shame say, that they haue already the rewarde of their woꝝkes) it must needes follow that presently after their death they go thither where forthwith they may haue the reward of their woꝝkes, which they must needes confesse is heauen: and therefore that there can be no such purgatoꝝ, for them to stay in, as they imagine, before they come there. Wea further the due weying of these woꝝdes as they cleane quench the fire of purgatoꝝ, so they ouerthrow al the reliefe, which the papists haue deuised, and yet vse to releue the soules, that be there. For we read here, that their owne woꝝkes *τὰ ἔργα αὐτῶν* accompanie them: and all these their releifes consisteth of that which others

The popish reliefe  
for soules  
in purgatorie, de-  
spised.



thers doe for them, when they be dead, and here is no promise, that anie workes shall followe them but their owne. And therefore S. Paul 2. Cor. 5. 10. writeth that we must be all manifested before the iudgement seate of Christ, that euery man may receiue the things done in his owne bodie, according to that, which he hath done, be it good, or euil. Nowe if when soules shall appeare in iudgement with their bodies euery one be but to receiue according as he hath done in his owne bodie, is it not most euident that in the mean time what so euer is done for soules departed hence by others, it shall neuer benefite them? And therefore here the spirite of God woulde not comfort them that dye in the Lord with that Popish comfort, that thinges done for them by others, when they be dead, should also follow them: onely he telleth them that their owne workes shall go with them. And yet his purpose being to comforte them in the best and most effectuell manner, without all doubt, if he could in truth haue comforted them with that, he would not haue omitted it. But he hath (we see) quite past that kinde of comforte ouer, and speaketh onely of our owne workes. Wherefore let vs not (after the manner of the Papistes) be slack in good workes, while we are alieue, trusting that by doles, Masses, dirges, trentals, & pardons made, done, & procured for vs by others  
when

whē we are gone, we shal haue y<sup>e</sup> state of our soules  
 departed relieued, but (as S. Paul hath comāded  
 vs) Whiles we haue time let vs doe good vnto  
 all men, especially vnto the howshold of fayth,  
 Gal. 6. 10. for where the tree falleth there it ly-  
 eth, vntill it be reared againe Eccles. 11. 3. and  
 the dead haue no p<sup>ro</sup>fit of any thing, that is done  
 vnder the Sun, Ec. 19. 6. And we see by Christs  
 parable, Mat. 25. 10. &c. that the foolish virgines  
 that lacking oyle in their lampes of their owne,  
 sought it at the handes of others, could get none,  
 though they would neuer so faine haue had some  
 of thē, whatsoeuer it had cost thē, & so were shut  
 out frō entring in with the brydegrome into his  
 chamber. ¶ Therefore the spirituall craftines  
 of poperie, first in deuising that there is a third  
 place betweene hell and heauen, or a meane  
 place called Purgatorie for soules departed to  
 goe vnto before they goe to heauen: and then in  
 inuenting such a reliefe for them whē they were  
 gone thither by others. If or by the first they put  
 soules departing in such feare, that they cared  
 not what they gaue, and depriued their heires,  
 wiues, and other children of, to buy at their hāds  
 their prayers, masses, & pardones, whereby they  
 wonderfully to the spoile of others inriched  
 themselves: and by the latter they greatly oc-  
 casioned men to bee slacke in godlinesse, and  
 loose in life, whiles health lasted, vppon hope of  
 this p<sup>ro</sup>uision in the ende, and also so led them  
 from



from the present faith in Christ to a fayth in these things, and consequently murdered their soules, and yet maruelouſlie enriched themſelues. Whereby they haue proued themſelues to bee the cruelleſt, cunningeſt, and greateſt theues, that euer were in the worlde. They may well pretende Scriptures, fathers and reaſons for this their deuise, thereby to bleare the eyes of the ſimple, it is ſo paſſing gaineful vnto them: but in deede and trueth the very onely roote and fountaine thereof was inſaciablen conetouſneſſe to enrich themſelues they cared not howe, and intollerable ambition to liſt vp themſelues into credit among the people, in that thus they made them beleue it lay in their handes to eaſe them of the paines of Purgatory, and to ſende them to heauen. As for ſcriptures Roſſenſis, Perionius, & Soto are inforced to confeſſe ( & yet they were great papifſtes ) they haue none plain inough to proue it. And how can they, ſeeing Chriſt the father of the ſcriptures hath diuided al mē but into two ſortes, beleeuers in him, & not beleeuers in him, Iohn. 3. 18. and hath told vs there are two wayes onely, the one broad leading to hell and the other ſtreite, leading to heauen, Matth. 7. 13. 14 Luk. 13. 24. placing (for further explication of his mind concerning the ſtate of thoſe two ſortes of men taking the one of thoſe two waies) Lazarus an example of the one ſort ſtreight in ioy and felicitie, and  
• the

the rich gluttō example of the other sort streight  
 in hell after death Luke 16. And truly as for  
 Fathers to proue their Purgatorie withal they  
 are to seek also. Some of them (as Origen & his  
 folowers) imagine a purgatorie, through which  
 both good & bad shal go, & wherein the wicked  
 and the diuell also after the iudgement in the  
 end after long torments shal be saued. Which  
 beastly heresie Augustine worthily condemneth  
 & confuteth in diuerse places, as they wel know.  
 And I am sure they wil not hold such a purga-  
 tory neither. Some other as *Theodor. Aecume-  
 nus, Alcuinus*) talk of a purgatory fire at the last  
 day wherewith Christ shall come, when he com-  
 meth in glozy, as they imagine: through which al  
 shal passe: but this is not thei purgatory: neither  
 is it any thing but a mere phansie indeed. Some  
 other, among whom Aug. is (as they take it) the  
 chiefe man, seeme somewhat to allow their purga-  
 torie: but in deed the chief places which they cite  
 out of him for it, are such, where he speaketh but  
 doubtfully as thus, *Forſitan verum eſt: non eſt  
 incredibile: An ſit queri poteſt*: that is, per-  
 haps it is ſo: It is not altogether incredi-  
 ble: It may be a queſtion, whether there be any  
 ſuch place or no, as in his book *de Cinitate Dei*  
 lib. 21. cap. 26. & in *Enchrid.* cap. 69. And yet in  
 diuers other places (belike better aduiſed, and  
 more ſettled) he flatly determineth, that there is  
 no ſuch third place. For in a ſermon of his *de va-  
 nitate*



*nitate huius seculi*, I read thus, *Scitote vos quod cum anima a corpore auellitur statim in paradiso collocatur, aut in inferni tartara precipitatur*, that is, Know yee, that when the soule is taken from the body either by and by it is placed in paradise or throwen into hell. And in his Hypognosticon the 5. booke he sayth thus, The first place the Catholique sayth by Gods authoritie beleueth to be the kingdome of heauen, the second place that same catholike faith beleueth to be hel, where all runnagates and all that are without the fayth of Christ shall tast everlasting punishment. As for any third place *penitus ignoramus*, that is, wee utterly knowe none sayth he, neither shall we find in the holy scriptures y there is any such. And in his booke *de peccatorum meritis* ca. 28. he hath these words, *Non est ulli ullus medius locus*, there is no middle place for any. And truly for the releeuing of souls departed by thinges done for them heere by others as you haue hard the scriptures are against them, so the fathers be also. For Augustine sayth flatly to Hesichius epist. 80. In what state thy dying day findeth thee, the last day also shall come vpon thee. And Hiero., vpon the 9. of Eccles. before alleadged, gathereth that there can nothing be added to the dead by any thing done hereafter, And the like doeth Theodoret in his 60. quæstio gather of Abrahams answer to y rich glutton Luc. 16. And accordingly writeth

writeth Cypriā *de mortalitate*, saying, *Qualē te  
 inuenit Deus cū hic euocat, talē pariter & indicat,*  
 that is, In what state God findeth thee when  
 he calleth thee hēce, such a one he will also iudge  
 thee. In deed they may haue these fathers, the  
 heathen Philosopher Plato in his Gorgia, Ho-  
 mer in his 1. & 3. Ode, Virgil in his 6. booke of  
 AEnæas, Ouid in his 2. Fastorū, Aristotle, the  
 Alcoran, and such like to fetch their purgatory  
 from, others of any sounde credite they haue  
 none. And as for their reasons they are but dis-  
 courses of their owne witte, or of others like  
 themselves laste before named. And their best  
 are, when they are driuen to the vtmost, but  
 counterfaite writings of fathers falslie bea-  
 ring their names, & writ by some of their owne  
 crew of later time, false tales, lying apparitions  
 of men and diuels. For rather than Purgatorie  
 shalbe left without an author, the diuel  
 shalbe he, and they will make much of his au-  
 thoritie also. For they write in Lombardica  
 historia, that S. Odilio at Vulcania of Cicilia  
 hearing that the howlinges and cries of diuels  
 were hard mourning that souls were takē from  
 them after their departure out of the bodie by  
 the almes & prayers of their friends liuing cau-  
 sed the feast of the cōmemoration of the dead for  
 the relief of soules in purgatorie to be ordeined.  
 The truth is, dearly beloued, that their doctrine  
 in this point is such, that if ten thousand angels  
 and



& al the fathers should tel vs that it were true, we ought to hold both them and their assertion accursed, it is so blasphemous & iniurious to the precious bloodshed of Iesus Christ, the onely purgatorie indeed both of soul and body. For to mainteyn this they first must hold that the merites and satisfactions of Christ are not sufficient of them selues, and by them selues (without these paines suffering in purgatorie also, and this other reliefe) to saue the soule of the beleuer in him. Secondly they must holde, that in the blood of Christ the beleuer hath forgiveness of sinnes, but not of the punishment dew therfore. Thirdly that God is such a God as will punish a soule with such hellish tormentes for same sinnes, which he hath already forgiven in his sonne, and therfore promised to remember no more, Heb. 10. 17. And lastly they must attribute power to doe that to the paines of purgatorie, & to this their relief, that they talke of, which they hold the blood of Christ hath not done without these to such. You see therfore that these fellowes that are so busie in purgatorie are well woorthie for their labour to finde nothing els when they depart, but hel and hellish tormentes. And no doubt of it they sel heauen so fast to others, that (if they repent not) there will be no place els lefte for them but hell. But to leaue them to their fayned king the pope, and to this his new kingdome, which he hath appropriated

The blef-  
sed state  
of them  
that die in  
the Lord is  
permanēt

to him and his, it is further to be noted, that in that the worde ἀνάπτει doth not onely signifie by & by, but noteth also a continuāce of time thenceforth, that to the full comfort of them that dye in the Lorde, they may hereby learne, that not onely immediately after their death: they shall rest from their labours and enter vpon their reward, and so be blessed: but that also, this their state is certaine without any falling backe from it: and therefore still their reward is called life euerlasting in the scriptures. And surely if this be their state immediatly thenceforth wout euer any daunger of falling backe to worse, then of the contrarie it must needes follow, that quite contrary immediatly after their death shalbe the state and condition of al that die not in the Lord, and that there is no hope for euer for them to attaine vnto a better. What neede there then a general iudgement, will some say? I answere for two causes,; that the bodies then may bee restored to their soules againe, that both the ioyes of the faithfull & paines of the faithles, to the full manifestation both of Gods mercie & iustice, may be consummate & full: & that so god then may outwardly & solemnly iustifie before al the world his former particular iudgement, which immediatly before at euery mā's death he had laid vpon them.

Lastly, we are not to passe ouer, or forget how our aduersaries the Papistes abuse this last clause of the text. For they hearing that works follow



follow such, thereupon inferre, that workes merite eternall blisse. In deede hereupon it followeth (as I haue noted before) that none haue a right faith in Christ, but those that haue also good workes to accompanie them whensoever they die in the Lord, which I would not haue forgotten: But hereupon to gather that our workes merite heauen wee may not. For then they should goe before our being in the Lord, and be a cause thereof, whereas here it is only sayd, that they follow and accompanie such. Which it should seeme that Augustine had obserued *lib. de Fide & operibus cap. 14.* when he said that good workes goe not before iustification, but they follow a man iustified. Let them therefore follow in Gods name, as a fruit of a man in Lord, but let the not step before as a cause of his being in the fauour of the Lord. And vnderstand that this argument is starke naught, good works shalbe rewarded with heauenly blisse: therefore they merite it. Is no man rewarded but hee which hath merited and deserued it first? The heire when he cometh to his fathers landes is then well rewarded for his paines he tooke in his fathers time, and yet he hath not his inheritance for those his paines, for then rather some seruant oftentimes should haue the inheritance: but for that he was his fathers sonne and heire before: Euen so it is in this case, we are born the sonnes of God by faith in Christ, Iohn. 1. 12. & 13. & so

The abuse  
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coheires with him of heauen, Rom. 8. 17. thereby first, and then followe good workes in vs not as a cause why wee shall haue this inheritance, but as a fruit & effect flowing from our thankfull mindes to our heauenly father for this notable inheritance thus freely prepared for vs. And yet when wee come to the inheritance, because it cometh after these our workes, after a sort wee may say, that euen there by our paynes in working are rewarded, and yet wee haue not that reward for our workes, but for that we working so were the sonnes & heires of God. But for the better loosing of all such popish knots, vnderstand that it is not all one to say, good workes shall bee rewarded, and to saie, good workes haue merited that reward. For there are rewards giuen of mercy (and so is this) as wel as of debt & dutie, Rom. 4. 4. Again there is great ods betwixt these two questions, who shalbe saued, and why man shalbe saued: To the former we answered, the well worker: to the later only for Christs sake apprehended by faith. And therefore take this for the conclusion, we shal be iudged *Secundū operum indicium, non propter operum meritū*, according to the testimonie that our workes giue of vs, not for the merit of our workes. For it is written Ephes. 2. 8. 9. We are saued by grace through faith, & y<sup>e</sup> not of our selues: it is the gift of god: not of workes, lest any man shuld boast himself. And yet this doctrine neither letteth nor staieth



staieyth at all from good woꝝkes, but is the only fountaine in deede from whence all true woꝝkes do spring & flow. And therefore the Apo. Paul (as you may obserue throughout al his epistles) first laboꝝeth to set down this doctrine, & the thereu-  
pon after buildeth exhoꝝtation to godlines of life: and the like course tooke Peter as you may see in his first epistle. And yet these knew how to pro-  
uoke to good woꝝkes, and in no case may bee counted teachers of a doctrine enimie to good woꝝkes. Yea there is none in deede that hath grace to imbrace this doctrine effectually, but thereby hee feeleth by experience his hart so enflamed with loue towards God foꝝ his infinite mercie hereby displaied vnto him both in sauing him from perishing, & in thus freely preparing heauen foꝝ him, that from that loue of his there floweth riuers and flouds of al thankfulness in al true obediẽce to his God, wherein hee walketh chearfully & comfortably. But the papists being bastards and no lawfull childꝝen of the Lord, be-  
ing not assured of this full and free fauour of his towarde them, of a slauiſh feare, and with a ser-  
uile mind to earne heauen at his hands doe that good which they doe. Which in deed in matter & maner of doing is such, that though it carrie the shew of godlines, yet it is not so in deed. Foꝝ the matter of good woꝝkes they will not fetch war-  
rant onely from gods reuealed wil in his woꝝde, but matter good inough with them foꝝ a good  
woꝝke

worke is any thing for the which they can allege a traditiō of the elders or their own good intent, Which kind of works the Lord reiecteth as stinking in his sight, Isa. 29. 13. Mat. 15. 9. & Co. 2. 20. &c. And as for their maner of doing, it is like the pharises ioynd with a conceite, that therfore they may despise others, and trust to be heard at Gods handes for the merite of their woorkes. Which kinde of doing Christ hath condemned, Mat. 6. 1. & Luke. 18. 9. &c. in forbidding vs to do our works as the pharisees did, & in sending home the proud pharisee vniustified. And therefore in very deede, as they are without all true christian fayth, so are they without all true good works. And therefore whosoever hath any thing to comfort himselfe by this place, it is none of them. No doubt of it, this noble man, whose bodie lieth here amongst vs to be entombd, though euen in outwarde shewe of almes giuing and other good works hee ouermatched most meritmongers, yet seeing hee trusted onely to the merites of Christ, and neuer to his owne woorkes, but did them only of loue and thankfulnessse towards his God, is among those, of whome it is here said, Their works accompanie them, and therfore now is in ioyfull fruition of the reward thereof. Whose example as wee that bee of the same faith are to followe, that so with him wee may bee in euerlasting remembrance both with God, and good men, (as no doubt hee shall) so it is



is an example to stoppe the mouths of the aduersaries, that lyingly crie out that they that bee of our religion haue no good woorkes following them.

Thus at last (right honourable and dearly beloved) we haue runne thorow this portiō of scripture, and considered both the generall and particular vse thereof. And so first we haue heard how strongly it is warranted to conteine nothing, but sound truth: namely that not whosoever knoweth or cometh nie, but whosoever is by a true & a liuely faith vnited vnto christ, & dieth in him, (which is neither a miraculous, historிக்கal, temporarie, dead, or popish faith, but a faith seeking and apprehending saluation onely in Christ Iesus) shall theceforth be blessed immediatly in resting from all woe in body and soule, and in entring vppon possession of their euerlasting reward: and then thereby more particularly we haue obserued, vtherfore the body riseth againe, and that y<sup>e</sup> soule is neither mortall nor sleepeth, that there is no popish purgatory, nor any thing that can be done by others for soules departed, that can doe them any good to ease or better their estate: and finally that though here bee offered vs great encouragement to good woorkes, yet here is nothing to proue that woorkes merite any thing at Gods hand. At which doctrine and lessons our honorable friend here departed (as I haue from point to point shewed you) hath alreadie found true by experience.

The conclusion.

experience. God of his mercie giue vs all grace  
 so to set his example befoze vs, that wee may  
 so followe him, that we may euery one of vs one  
 day also to Gods glozy and our own euerlasting  
 comfort feele and finde the trueth thereof in our  
 selues. This O Lorde we beseech thee to grant  
 vs all for thy onely sonne Iesus Christes sake,  
 to whome with thee and the holy Ghost,  
 three persons and one euerliuing God,  
 bee all power, honour, might and  
 maiestie now and  
 for euer,  
 Amen.

*September 22. An. Do. 1585.*

The grace of our Lord Iesus Christ, the loue  
 of God the Father, and the most comfor-  
 table fellowship of the holy Ghost, bee  
 with vs al now and euer, to direct, sancti-  
 fic', and gouerne vs in all our wayes,  
 workes, and thoughts. Amen.

FINIS.



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